ENGLISH TRANSLATION
OF JANNAT KI KUNJI

KEY TO THE GARDEN OF BLISS

BY SAHBAN-UL-HIND HAZRAT
MAULANA AHMED SAEED DEHLWI

Translated by
REHM ALI AL-HASHMI

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By

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An Authentic Translation of the Urdu Book

JANNAT KI KUNJI

Translated by

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DINI BOOK DEPOT

4160, Urdu Bazar, Jama Masjid

DELHI-6. (INDIA)



Published by

Arshad Saeed
On behalf of
Deeni Book Depot
4160, Urdu Bazar, Jama Masjid, Delhi-6 (India)

Sole Distributors in Foreign Lands

Maulvi M. I. Nana, Book Seller
26, B. Becker Street
Ferreiras Drop, Jounnes-Burg Africa
First Edition 1971



Price :

Rs.

Printed by :

Rajesh Printing Press,
Delhi-6.

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PUBLISHERS' NOTE

Human actions are either good or bad. Under Islamic Law they may be defined as pious or impious. Pious actions do help one in gaining the Will of God while bad actions lead astray and one is doomed to hell after death. It is but essential for a layman to distinguish between the pious and impious actions so that one may accordingly mould one's characters.

This is the only touchstone which inspired Sahbanul Hind Hazrat Maulana Ahmad Saeed (May God bless upon him) to compile two marvellous books entitled *Key to the Garden of Bliss* and *The Fear of Hell* dealing with pious and impious actions respectively. Both of these books along with others comprise the positive and negative sayings' of Prophet Muhammed (May peace be upon him) known as *Traditions*.

Due to the novelty of their themes, treatment of the subject matter and simplicity of expression these Books have become best sellers and are the best guide for the man who is very much worried for gaining God's favour. The author has taken great perseverence in compiling these Traditions.

It is a matter of great joy and pride that for the first time the present book entitled as *Key to the Garden of Bliss* has been completed and produced before you which is the authentic translation of the book known as "Jannat ki Kunji" in Urdu. It is urged that the Book would prove to be very successful to those aspiring Paradise.

This book has been put forth on the advice of one of the reverened religious heads and South Africa national Hazrat Maulvi M. I. Nana Saheb, one of the most loving friend of the Author. We are highly thankful to Mr. Syed Akhtarul Islam, M. A. who offered his good services for production of the Book in the present form.

It is hoped that the labour invested in the present English would gain as much wide publicity as it has already done in other languages like Urdu and Hindi.

Efforts are being made to put forth other publications of the Author, but it surely depends on the wise discretion of the public in general.

—Arshad Saeed.

AUTHOR'S INTRODUCTION

Sahbanul Hind Hazrat Maulana Ahmad Saeed Sahib was born in Delhi in 1883. His father's name was Maulana Hafiz Nawab Mirza, who died in 1918. Hazrat Sahbanul Hind got his primary education at home from his father and afterward got the religious education from Mufti Azam Maulana Kifayat-ullah at Madarsa Aminia. After coming into existence of Jamiatul-Ulema in 1920 Sahbanul Hind was appointed its General Secretary. In 1921, at the time of Disobedience Movement (Movement against the Foreign Rule) he was arrested and put behind the bars for the first time. In this duration he started taking on active part in the National Movement with great Zeal and many times was arrested and put to prison.

After 1940 he was appointed as Vice-President of Jamiatul Ulema and in 1957 after the death of Maulana Hussain Ahmad Madni Sahib, he was made the President of the said Organisation. He was a complete guide, good politician and an excellent orator.

Most of his time was spent in the service of the people.

He was an intelligent man and not only in India but in entire Asia he was famous for his capabilities. He had written a good number of religious books amongst his writings, translation of Quran Sharif named "Kashfur-Rehman" is very famous. Besides this, Jannet ki Kunti (Key to the Garden of Bliss and "Dozakh ka Khatka" (Fear of theHell) have also been liked much by his admirers. He left for his heavenly abode in the year 1959.

AUTHOR'S INTRODUCTION

Allamah Hafiz Hasan Maulana Ahmad Saeed Sahib was born in Delhi in 1888. His father's name was Maulana [illegible], who died in [illegible]. He [illegible] got his primary education at home [illegible] and [illegible] got his religious education [illegible] pupil of Maulana [illegible]. [illegible] In 1920 [illegible] he was appointed as General Secretary. In 1921, in the days of [illegible] Movement (Non-violent) [illegible] the Foreign cloth) he was arrested and put behind the bars for the first time. In this duration he started [illegible] part in the [illegible] Movement with great zeal and many times was arrested and put to prison.

After 1940 he was appointed as Vice President of Jamiat-ul-Ulama and in 1947 after the death of Maulana [illegible] Ahmad Saeed Sahib, he was made the President of the said Organization. He was a religious scholar, good politician and an excellent [illegible].

He passed his whole life in the service of the people.

He was a well known religious man and not only in India but in outside India was famous for his capabilities. He had written a good number of religious books amongst his writings, translation of Quran Sharif named [illegible] is very popular. [illegible] (Key to [illegible]) and [illegible] (Fear of [illegible]) have also been [illegible] by [illegible]. He left for his heavenly abode in the year [illegible].

Happy Tidings for Those Deserving Paradise

A List of Good Actions

Some followers of Prophet Muhammad (Peace be upon him) are those lucky persons whom the fire of hell will not touch and who will enter Paradise without any punishment, but there are also those sinners who will enter paradise after tasting the torture of punishment for sometime. If one breathed his last on the faith of unity of God and Prophethood, gaining of paradise is then certain If a person had acted virtuously along with right faith he will be fortunate enough to gain first entry into Paradise. But the transgressors and wrong doers will not have the luck of securing this boon first but will be given Paradise after burning in the fire of hell for sometime. Since the essential requirements for entry into paradise are faith in the unity of God and Prophethood so some of the traditions contain such words as.

مَنْ قَالَ لَآ اِلٰـهَ اِلَّا اللّٰهُ دَخَلَ الْجَنَّةَ "Whosoever said there is no one worthy of worship except Allah, will enter paradise," from which people generally conclude that mere affirmation of faith is enough for entry into Paradise and good conduct is not needed. But

this interpretation is wrong and the Tradition does not mean this. There are some ignorant and evil doing persons who promptly quote this tradition when good conduct is demanded of them. What they mean is that when mere affirmation of faith ensures entry into Paradise where is the necessity of any other virtuous acts. This notion, however, is not only based on ignorance but also contrary to the tenets of Islam and the teachings of the holy Quran and Traditions Some ignorant people relying on this notion are led astray themselves and also lead others on the wrong path. In fact this Tradition means that one who affirms to the faith of God's unity will surely go to paradise but when and after what time is not mentioned in the text. It is thus absolutely wrong to understand from this Tradition that mere affirmation of faith in the unity of God qualifies one for immediate entry into paradise. It only means that one who affirms faith in the unity of God and combines it with good act will at once gain entry into paradise. But if one while affirming the faith indulges in hypocracy and evil doing will remain for long in the Hell as punishment of his evil acts and then on the virtue of his faith he will gain entry into Paradise. After this clarification, I hope, that every one will abstain from wrongly interpretting the Tradition. What I have said here is according to tenets and principles of the followers of Traditions, but the mercy and forgiveness of God is a different matter and He may, if he likes, absolve all transgressors and wrong doers by His unbounded mercy. Our discussion here is uncon-

cerned with Divine mercy. From this brief argument it must have become clear that one who wishes to be saved from retribution and enter Paradise at once necessarily needs to act virtuously. It is the highest felicity and success to be saved from hell and enter paradise.

فَمَنْ زُحْزِحَ عَنِ النَّارِ وَاُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

"Only one who is saved from the fire and admitted to the garden has gained the object."

The achievement of this success depends on the pursuit of good acts. So after a good deal of search and enquiry I have collected such traditions and listed those good acts which entitle a Muslim to real happiness and felicity.

The Name of the book of Traditions is given at the end of each tradition.

وَمَا تَوْفِيْقِيْ اِلَّا بِاللّٰهِ

"And my success can come from God alone"

—*Ahmad Saeed.*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Faith, Sincerity and Good Intention

1. It is reported from Hazrat Abu Huraira that the Prophet had said that whosoever sincerely affirms his faith in the principle of unity of God is sure to enter Paradise and the fire of Hell will not touch him. —*Bukhari* and *Muslim*.

2. The slogan 'There is no one worthy of worship except Allah' is the key to the Paradise. But as every key must have levers without which it could not open the lock, so if the affirmation of faith is not combined with good actions it will be difficult to open the lock of the Gate of Paradise. —*Bukhari*.

3. Hazrat Ubbada bin Samit reports that the Prophet had said that whosoever sincerely affirms that there is no one worthy of worship except Allah and that Muhammad is His Prophet will not be permitted to suffer the fire of Hell. —*Muslim*.

It means that the believer in the unity of God and Prophethood will certainly go to Paradise and will never suffer from the punishment of hell fire for ever.

4. It is reported from Hazrat Usman that the Prophet had said that whosoever dies in a state when he had faith and belief that there is no one worthy of worship except Allah will enter Paradise. —*Muslim*.

5. It is reported from Hazrat Anas bin Malik that the Prophet had said that whosoever departs from this world while he had sincere faith in God without a partner and used to offer prayers and pay *Zakat*, God is pleased with him and appreciates it. —*Ibn Maja.*

6. It is reported from Hazrat Abu Feras that a person asked the Prophet "what is faith.?" The Prophet replied "sincerity." —*Baihiqi.*

7. When the Prophet sent Hazrat Maaz bin Jabal to Yemen the latter asked for some advice and the Prophet said if you have a grain of sincerity in your faith even a small quantity of virtue will be sufficient —*Hakim.*

It means that with sincerity, a smaller quantity of virtue will be enough for salvation.

8. Hazrat Zehak bin Qais reports that the Prophet had said "O people ! have sincerity in your actions. God accepts only such acts which are based on sincerity."

9. It is reported from Abu Amama that a person came to the Prophet and asked him that a person who goes for holy war and his motive is to gain heavenly reward and also renown, what will he get. The Prophet replied : Nothing and repeated it thrice. And then said that God accepts only such acts as are done in sincerity and the acts which are done for Divine pleasure. —*Abu Daud.*

10. It is reported from Hazrat Abu Zar that the Prophet had said that the three persons get the

fullest benefit of their faith, viz. (1) One who Loves God and His Prophet so much that he loves no one else to that extent. (ii) One who if he loves any one loves him for the sake of God and (iii) One who after affirming to the faith fears from infidelity as if it were real fire. —*Ahmad.*

11. Hazrat Abu Amama asked the Prophet : what is faith ? The Prophet replied that if you feel pleasure after doing a good act and grieved after committing a sin, you should take it that you are a believer. —*Ahmad.*

It means that a sin is not repugnant to belief provided that one feels grieved after committing it.

12. It is reported from Hazrat Abu Huraira that the Prophet had said that God does not look to your face or your body but to your heart. —*Muslim.*

That is God sees whether there is any sincerity in the heart.

13. It is reported from Hazrat Zehak bin Qais that the Prophet had said that only such a man succeeds who has purified his heart for the faith. —*Baihiqi.*

14. It is reported from Hazrat Sauban that the Prophet had said that sincere men may have greetings. Sincere men are lights of guidance from whom guidance can be had in the darkest recesses of mischief. —*Baihiqi.*

It means either by their benign influence the community is saved from mischief or that right

guidance and the correct path may be found from them at the time of mischief.

15. Hazrat Saab bin Saad reports from his father that the Prophet had said that our entire community is sustained by the prayers of the weaker sections of the ummat and by sincerity and salat.

—*Nasai.*

16. It is reported from Hazrat Umar that the Prophet had said that the reward of all acts depends on motives. Everyone will gain according to his motive. One who has migrated for the sake of God and His Prophet, his migration will be counted with God and His Prophet. But one who has migrated for worldly gain or for a woman to wed her, his migration will be accounted according to motive with which he migrated. —*Bukhari* and *Muslim.*

17. It is reported from Hazrat Abdullah bin Umar that Prophet had said that among the earlier nations three persons were travelling and at night they sojourned in a mountain cave and slept there. Incidentally a large stone fell from the mountain and closed the mouth of the cave. The three men, shut up in the cave, decided that there was no way of escape unless we pray to God and beseach Him on the basis of good actions done by us. So one of them prayed : "O God ! Thou Knowest that my parents were old and when I came in the evening from the field I gave milk first to my father and mother and then to my children. One day I was delayed in my field and when I came home my father and mother had gone to sleep. So I stood by their bed side all the night with the cup of milk

in my hand and did not awaken them. My children continued to cry for milk till the morning when my parents awoke and I gave milk to them first and then to my children. "O God ! if this act of mine was for Thy sake Thou will remove this stone from the mouth of the cave because of this act." After this man's prayer the stone moved a bit and there was some light in the cave but not enough to enable them to come out. Then the second man said, "O' God ! Thou Knowest that I had great love for the daughter of my uncle, but when I expressed my desire to her, she refused. Then there was a famine and she suffered on account of it. Pressed by starvation she came to me and I offered her 120 gold coins on the condition that she should surrender herself to me. She agreed, but when I had the power over her she said how could I make use of a thing which is prohibited. On hearing these words I withdrew from her, gave her the 120 coins and refrained from committing adultery. O' God if this act of mine was for Thy sake then remove this stone from the mouth of the cave on account of this act." Thereupon the stone moved a bit more but still not enough to enable them to come out. Then the third man said, "O' God! Thou Knowest that I had engaged some labourers on my field to be paid in kind with paddy. One day while I was distributing paddy, one of the labourers left his share in the field which I sowed and after sometime they grew into a large crop from which I purchased camel, cows and goats and after a long time the labourer

came and demanded his wages. I told him to take away all the camels and cows and goats as his wage. He told me not to joke, but give him his wages of paddy. I told him that I cultivated the paddy left by him and continued to expand the cultivation and purchase the cattle with the production. Thereupon he took possession of all the cattle and left. O' God if this act of mine was to please Thee, remove then this stone from the mouth of the cave on account of this act." On this the stone moved further and the three men came out of the cave. —*Bukhari* and *Muslim* with minor alterations.

Since these three had performed these acts sincerely their prayer was granted as a reward of it and all the three were saved from impending death.

18. It is reported from Hazrat Aiyesha that the Prophet had said that an army will come to attack Kaaba but when it will reach Baida it will sink under ground and on the day of judgement each of them will be raised according to his motive. —*Bukhari* and *Muslim*.

It means that those who were forced to follow will gain salvation on the day of judgement as being innocent. Commentators have said that this will happen near the day of judgement when Imam Mehdi will arise.

19. It is reported from Hazrat Anas bin Malik that the Prophet while returning from the battle of Tabuk said about some people that al-

though they did not actually participate in this battle but they were with us at all places, for they could not join in this battle because of unavoidable circumstances. —*Bukhari.*

It means that those who could not join due to legitimate causes but they intended to join us and had a desire to participate in the holy war they will be rewarded just as actual participants.

20. It is reported from Abu Kabsha Anmari that the Prophet had said that there are three things for which he could take an oath. He also said that about these three he would mention a tradition which they should commit to memory. Firstly that there is no decrease in wealth by giving in charity. Secondly that if any one is wronged and he forbears then God enhances his honour. Thirdly that if one starts begging and begs frome very one, then God opens for him the gates of misery and poverty. And the Tradition is this that this world is for four kinds of people. Firstly one to whom God has given knowledge as well as wealth and he profits by both : Fears from God and serves his relatives and dependants with his wealth then this person is most exalted. Secondly one to whom God has given knowledge but not wealth but he has good intentions and says that if he had wealth like the wealthy learned men he would help the poor people and relatives then this poor man of learning is also equal to the wealthy man of learning. Thirdly one who has been gifted with plenty of wealth but is ignorant and he neither fears from God nor helps

the poor and the relatives, then this man is in the lowest category. Fourthly one who is gifted neither with wealth nor with learning but he says that if he were given wealth, he would act like the ignorant man of wealth and live in luxury, then this man is also like the third one in sin.

—*Ahmad* and *Tirmizi.*

It means that the second one, whose motives were good, has been equalised with the first one in reward while the fourth one, whose motives were bad, has been equalised with the third in sin.

21. It is reported from Hazrat Abdullah bin Abbas that the Prophet had said that God has specified good and evil in His Book. So whosoever intended to do good and could not actually do it even then God puts down the reward of one virtue in record of deeds and if after intending to do virtue he actually does it then ten rewards of good act and even more up to seven hundred or still more are put to his credit. If some one intended to do an evil act but could not do it and the sin was not actually committed, even then the reward of one good act will be put to his credit. But by bad luck, if the sin is actually committed then only one sin is entered to his record. Divine mercy does not ruin any one unless one is determined to bring about ruin upon himself. —*Bukhari* and *Muslim*.

It means that even the intention of doing good is a virtue and there is no limit to reward of a good act while to give up an evil act is also a virtue and if an evil act is committed it is only one

sin. When the reward of mercy is ten times who can fall into ruin except the unfortunate one who has no thought of improving himself.

22. Hazrat Abu Huraira relates that the Prophet had said that a man intended to give alms and taking with him what he wanted to give, he quietly went out at night. But in darkness he gave away the alms to a thief instead of a poor man. In the morning it was rumoured that some one had given alms to a thief and on hearing this the man said : All praise to God, if I have given alms to a thief I will compensate it tonight. But next day he gave the alms to an adulteress and hearing the rumour of it he said : All praise is to God, if I have given alms to an adulteress I will compensate it tonight. But on third day he gave the alms to a rich man and on hearing it rumoured he said : All praise is to God, every day my intention was to give the alms to the poor. On the third day an angel was sent to him who told him that the alms he gave to thief may be that by its effect he abstains from committing theft and the adulteress may reform and the rich man may be induced to spend his wealth in charity. – *Bukhari* and *Muslim.*

It means that since his motive was good and he wanted to make good use of his charity he will be benefitted by it. Although it was not rightly spent, it may work as inducement to the thief and adulteress to reform themselves because of his good intentions.

23. Hazrat Abu Darda reports that the

Prophet had said that whosoever at the time of going to sleep intends to offer *Tahajjud* prayer at-night but could not wake up in time, God will reward him for his good intention and this sleep and comfort is a bargain from God. —*Nasai.*

It means the reward of prayer had been credited and sleep in the bargain as a gift from God to His servant.

24. Hazrat Abu Huraira relates that the Prophet had said, "If a person is possessed of knowledge as well as wealth and he does good acts and realises the rights of the poor people, he will gain the highest status on the day of judgement. But if a person possesses neither learning nor wealth but he wishes that if he possessed the two, he could act like the first man then both these persons, will have equal rewards on the day of judgement."—*Tirmizi.*

Although this second man had neither learning nor wealth but his intention being good, he will be thus rewarded.

25. Hazrat Abdullah bin Abbas says that the Prophet had said that if some one thought of doing good but could not actually do it he will nevertheless have one virtue to his credit.

—*Bukhari* and *Muslim.*

2. Good Faith About God

1. Hazrat Abu Huraira says that the Prophet had said that God had enjoined that He looks to the faith of His servant. It is up to him to have whatever opinion of Him he likes.

—*Bukhari* and *Muslim*.

In Abu Daud there is also a report from Hazrat Abu Huraira that the Prophet had said that to have good opinion about God is the best form of Divine worship.

2. It is reported from Hazrat Anas that the Prophet had said that God enjoins : O' progeny of Adam if your sins are in such a great quantity that they fill the whole earth, but if there is no sin of assigning partners to Me I will meet you with forgiveness of equal quantity. —*Tirmizi*.

It means that when the forgiveness of God is so great we should have good opinion of Him.

3. Hazrat Anas also reports that the Prophet asked one of his companions when he was about to die, how he felt. The companion replied : O' Prophet of God, I am afraid of my sins and hope for God's forgiveness. The Prophet said if fear and hope are both in the heart, God removes fear and fulfills hope. —*Tirmizi*.

4. Hazrat Maaz bin Jabal reports that the Prophet said : Shall I tell you what God

will say first to His believing servants. Those presented asked the Prophet to explain. The Prophet said God will ask if they had a desire to meet Him. The believers will reply in the affirmative that they had a liking for His meeting. God will again ask why had they the liking to meet Him ? Believers will say that they hoped for forgiveness and pardon from Him. God will then say : Forgiveness for you has now become inevitable. —*Ahmad.*

5. It is reported from Hazrat Jabir that the Prophet advised three days before his death : understand no one of you should die except in a state when his heart was full of good opinion about God. —*Muslim.*

6. Hazrat Jailan bin Nasar says that once he was going to visit the ailing Yazid bin Aswad and on the way he met Wasla bin Asqa who was also going there. When they got near Yazid bin Aswad he caught both the hands of Hazrat Wasla and began to rub them on his face. Hazrat Wasla asked how he felt and what his opinion was about God. Yazid replied : By God I have very good opinion about God. Hazrat Wasla said : Congratulations to you for I have heard from the Prophet that God has enjoined that He is near the opinion of his servants. If he has good opinion it is good for him but if he has bad opinion it is injurious to him. —*Ahmad ibn Hayyan.*

7. Hazrat Abu Huraira reports that the Prophet had said that on the day of judgement a man

will be ordered to enter the Hell. This man will stand at the gate of Hell and look around and say : By God I hoped for good and benevolence from God. God will order that he should be brought back for I am near the good opinion of my servant.

—*Baihiqi.*

firmly to them you will never go astray. One of these is the Quran and the other my Traditions.—*Hakim.*

7. Hazrat Jarir says that one day some poor people came to the Prophet's mosque. The Prophet spoke about them and appealed for help to them. People began to bring alms according to their means. From among the Ansars a person came with a bag of rupees on his palm and following his example people generously helped these poor people. The Prophet said on the action of this Ansar that whosoever among the Muslims starts something beneficial, he is rewarded for this act and also the reward of all those people who follow his example while the reward of those who followed is not decreased at all.—*Muslim* in a longer report.

8. Hazrat Huzaifa narrates that the Prophet had said that whosoever started some good and beneficial work and others followed it, the initiator will be rewarded for his act and also for the acts of all those who followed him without any decrease in the rewards of the latter and its premium continues whether the initiator lives or dies. But when people stop acting on it the reward will also stop. And among the Muslims who guards the frontier of the Muslim states and preserve Muslim state from the attack of enemies, his reward will continue till the day of judgement. —*Tibrani.*

It means that the initiator of a good work will get his full reward and also those who follow him.

And guarding of the frontier of Muslim state means remaining at the frontier to prevent attack on a Muslim country.

9. Hazrat Bilal bin Haris reports from the Prophet that whosoever revives my smallest Tradition after its death will be rewarded with the benefit of all those who follow it without decreasing the premium of the followers. —*Tirmizi* extracted.

The death of Tradition means that people have given it up and are not acting on it.

10. Hazrat Anas bin Malik reports that the Prophet had said that good and virtuous acts are treasures. Lucky are those whom God has made initiators of good acts and preventer of evil ones. —*Ibn Maja.*

It means that those people are very fortunate, who continue the ways of Traditions and prevent and stop the ways of innovations.

11. Hazrat Abu Huraira reports that the Prophet had said that whosoever called the people to virtuous acts will be presented on the day of judgement according to his preaching even if he has preached to one man only. —*Ibn maja.*

It means that it is deserving of reward and benefit to preach the ways of the Prophet's Traditions even if the preaching was addressed to a single person.

4. Teaching and Learning

1. It is reported from Hazrat Muaviya that the Prophet had said that when God intends to do good to any one He gives him the understanding of faith. —*Bukhari, Muslim.*

Bazaz and Tibrani have reported from Hazrat Abdullah bin Masud the Tradition that when God gives the understanding of faith he leads him to the right path.

2. Hazrat Huzaifa bin Yaman reports that the Prophet had said that the excellence of learning is higher than that of divine worship and your best religion is piety. —*Bazaz.*

3. Hazrat Abdullah bin Umar reports that the Prophet had said that whosoever relieved the trouble of a believer God will relieve him of severity and affliction on the day of judgement. Whosoever overlooked tne wrong of a Muslim God will overlook his wrongs in this world and in the next. Whosoever ameliorated the poverty of anyone God will make easy for him this world and the next. So long as a Muslim continues to help his brother Muslim God will continue to help him. Whosoever started to secure knowledge God will make for him the path of Paradise easy. And if a group of men who collected in a house of God recited the

Quran and gave lessons to one another and taught the book of God the angels of mercy will cast their shadow over that group and consolation will descend on them and Divine mercy will cast its shadow on them, while God mentions their act among the group of angels. One who is tardy in his action his breeding can never advance him. —*Muslim*.

Consolation means the peace and satisfaction of the heart and tardy in action implies that on the day of judgment the question will be of action and howsoever high is the pedigree of any one his nobility will be of no use if he is weak in action.

5. Hazrat Abu Darda reports that the Prophet had said that whosoever starts to acquire knowledge God makes for him the path of Paradise easier and angels spread their wings for the student. For learned men all the creatures of the earth and heaven seek forgiveness of sins and even fishes of ocean pray for his pardon. The excellence of a learned man over the ignorant is like the excellence of the moon over stars. Men of learning are successors of Prophets. Prophets do not leave money in their legacy. Their legacy is knowledge and one who has acquired knowledge has secured the greater past of it. —*Abu Daud*.

6. It is teported from Hazrat Maaz bin Jabal that the Prophet had said : acquire knowledge, for acquisition of knowledge will produce fear of God. Acquisition of it is Divine worship and to discuss knowledge is like discussing the sanctity of God. Discussion of knowledge is Jihad. To teach know-

ledge to a person who does not know it is charity. To use knowledge at proper time is a merit. Knowledge is the means of knowing the permissable and prohibited. Knowledge is the mile stone of the pious and worthy of Paradise. Knowledge is the companion of solitude and a friend in poverty. In solitude knowledge is the talking partner and a guide both in poverty and abundance. It is a powerful weapon against the enemy, an ornament among the friends. Through knowledge God elevates the down-trodden people and makes them leaders and followers. Men follow men of learning and walk on their footsteps and imitate their actions. Nations on the lower level gain a status through knowledge whereby their judgment is considered final. Angels desire to become their friends and modestly rub their wings against them. For them every thing wet and dry seeks parden, so much so that even the fishes of rivers, moths and worms and the voracious animals of the forest and beasts also pray for their forgiveness. Knowledge raises the hearts from the death of ignorance to the life of honour. Knowledge serves as a light and torch in darkness. Knowledge elevates men to the status of the most respectable people and gives them a high position in this world and the next. To give thought to a matter of knowledge has the merit equal to keeping fast and to learn and teach knowledge is like Divine worship of the night. Knowledge shows the man the manner of service to relations and the discrimination of permissable and prohibited.

Action is subservient to knowledge and knowledge is the leader of action. Knowledge is given to the good and the pious. Luckless and evil persons are debarred from it. —*Ibn Abdul Bir* and others.

7. Hazrat Safwan bin Assal reports that he presented himself before the Prophet who was at that time sitting on a red sheet of cloth. I told him that I have come to acquire knowledge. The Prophet said : happy be the student. Angels cover the student with their wings and gather to see him pile upon pile that their line goes up to heaven.

—*Tibrani.*

8. Hazrat Anas reports that the Prophet had said that to acquire knowledge is the sacred duty of every Muslim. —*Ibn Maja.*

It means that every one should learn at least the essential requirements of religion.

9. It is reported from Hazrat Abdullah bin Abbas that the Prophet had said that if a person dies while he was engaged in acquiring knowledge he will have audience with God Almighty in a state that there will be the difference of only one degree between him and Prophets. —*Tibrani.*

10. It is reported from Hazrat Waila bin Asqa that the Prophet had said that whosoever is successful in acquiring knowledge will secure double merit but even if unsuccessful he will at least secure one merit. —*Tibrani.*

It means that the labour of even unsuccessful student is not wasted.

11. Hazrat Sanjara reports that the Prophet had said that whosoever acquires knowledge, this knowledge atones for all his former sins.—*Tibrani* in a longer report.

12. Hazrat Anas reports that the Prophet had said that there are seven things whose reward continues even in the graves and one of these seven is knowledge.—*Ibn Maja* in a longer report.

That is the reward of knowledge continues even after death. The remaining part of this tradition will be given in the chapter on charity.

13. It is reported from Hazrat Abu Zar that the Prophet had said that whosoever goes out in the morning to learn a verse of the Quran or a chapter of knowledge the merit of it is more than one thousand *Nafl* (optional) prayers. If a student dies while engaged in acquiring knowledge he is a martyr. —*Bazar, Tibrani, Ibn Maja.*

14. Hazrat Abu Huraira reports that the Prophet had said that the world and every worldly thing is cursed except the remembrance of God or anything approaching it, and student and scholar. —*Tirmizi.*

That is these things are safe from curse.

15. Hazrat Abdullah bin Masud reports that the Prophet had said that the greatest and most exalted charity is that a Muslim after acquiring knowledge teaches it to his brother Muslim. —*Ibn Maja.*

16. Hazrat Abdullah bin Masud also reports that the Prophet had said that there is no man except the two who could be emulated.* Firstly the man whom God has given wealth and he spends it in the path of God and secondly the man whom God has given religious knowledge and he acts according to it and teaches the knowledge to others also. —*Bukhari, Muslim*

17. Hazrat Abu Musa reports that the Prophet had said that the knowledge and guidance with which he had been sent is like the rain which if it falls on certain lands it is saturated and produces excellent growth. It grows grass and grain. But some portions of lands are such which do not grow anything but due to depression water collects there which benefits men and animals. While some portions of land are flat and water passes over them. This land neither grows anything nor stores water which might benefit people. The first is the example of such men who have learnt the knowledge that I brought and taught it to others. The last is the example of those who were neither benefitted by my knowledge and guidance nor gave its benefit to others. —*Bukhari, muslim*

* The word in the Tradition is envy (Hasad). I have translated it as emulation. The difference between envy and emulation is that an envious man wants that the wealth of another man is taken away from him and given to the envious, while one who emulates desires that the other man continues to enjoy wealth and the emulater is also given likewise. Envy is prohibited but emulation is permissable. In the tradition the word envy (Hasad) means just emulation and the unplication is that while emulatio is permissable the state of every man is not to be emulated. Only in the case of two persons mentioned in the tradition emulation is allowed.

In this Tradition knowledge and guidance has been explained with the illustration of rain water. Learned men are likened to a fertile land as they are themselves benefitted by the knowledge and give its benefit to other Muslims. But those who neither learn themselves nor teach others are likened to a barren and flat land.

18. Hazrat Abdullah bin Masud reports that the Prophet had said that whosoever learnt one chapter of knowledge intending to teach it to others gains the benefit of seventy righteous men.

—*Abu Mansur*

19. Hazrat Abu Huraira reports that the Prophet had said that whosoever learns one, two, three, four or five items of the Divine injunctions and teaches them to others, God will grant him entry into Paradise. —*Abu Naim.*

20. Hazrat Abu Huraira also reports that the Prophet had said that the greatest charity for the Muslim is that he should himself acquire knowledge and teach it to his Muslim brother. – *Ibn maja*

21. Hazrat Abu Huraira reports that the Prophet had said that acts of men are cut off after death but three things remain : one the continuing charity and next children of right conduct who continue to pray for his forgiveness and third knowledge by which others are benefitted.—*Muslim*

22. It is reported from Hazrat Anas bin Malik that the Prophet had said that men of learning are like heavenly stars which give guidance on

land and sea. So when the stars disappear there is the danger that people may be led astray.

—*Ahmad*

It means that just as men find their way through stars, men of learning guide by their preaching and guidance. If learned men do not remain people will lose the path of religious law and will be led astray.

23. Hazrat Abu Amama reports that the Prophet had said that a man of learning is so much superior in excellence as compared to the adorer of God as I have superiority among you as compared with a Muslim of the humblest order. —*Bazaz* in a longer report.

It means that my excellence over a Muslim of the lowest rank in respect of conduct is just as a man of learning has over an adorer.

24. Hazrat Salaba bin Hakam reports that the Prophet had said that God will tell the men of learning that He had given them learning and modesty that by its grace He might forgive their sins. —*Tibrani*

25. Hazrat Jabir bin Abdullah reports that the Prophet had said that on the day of judgement the adorer and the man of learning will be presented. The adorer will be sent to the Paradise and the man of learning will be asked to stay that he may intercede for others. —*Baihiqi.*

26. It is reported from Hazrat Abdullah bin Umar that the Prophet had said that a learned man

has seventy degrees of excellence over the adorer and every degree is so distant that a fast running horse could cover it by running in between for seventy years. *Isbahani*

27. Hazrat Abu Huraira reports that the Prophet had said that whosoever travels in any direction to seek knowledge God makes his passage to Paradise easy on account of this blessing for his search.

28. It is reported from Hazrat Abdullah bin Abbas that the Prophet had said that a learned man is stronger over the devil than a thousand adorers. *—Tirmizi.*

29. It is reported from Hazra Safwan bin Assal that the Prophet had said that whosoever goes out of his home in search of knowledge angels of God advance to receive him and spread their wings under his feet. *—Tirmizi.*

30. When Hazrat Qabisa bin Makhariq came to the Prophet to learn the elements of faith the Prophet said to him ; O'Qabisa whichever rock or mound you have passed and whatever tree gave you its shade have all prayed for your forgiveness.

—Ahmad

31. It is reported from Hazrat Abu Amama that the Prophet had said that whosoever goes out of his home to acquire knowledge or teach the people, God gives him the benefit of full one Haj.

—Tibrani.

32. Hazrat Abu Huraira reports that the Prophet had said that whosoever comes to his

mosque (the Prophet's mosque) to learn or to teach beneficent things his status is equal to the participants in the holy war. But whosoever comes for any other object he is like a thief whose eyes are on the property of others. —*Ibn Maja.*

33. It is reported from Hazrat Ali that the Prophet had said that on every act of a student whether putting on socks or shoes or clothes God forgives his sins. *Tibrani.*

34. Hazrat Abdullah bin Masud reports that the Prophet had said, may God keep him happy who listens to my talk, memorises it and conveys it exactly to others. For many people who have not heard me are wiser than those who have heard me. —*Tirmizi, Abu Daud*

That if the wise men do not get the opportunity to come to me but since they are wise they will extract much if my words reach them.

35. It is reported from Hazrat Abdullah bin Abbas that the Prophet had said : "O' God, have mercy on my successors." People asked him who were his successors and the Prophet replied that those who came after him and learnt his words and taught them to others. *Tibrani.*

36. Hazrat Abdullah bin Abbas also reports that the Prophet had said : when you pass by the paths of paradise you should gain some benefit from it. People asked what are the paths of paradise and the Prophet replied that they are the literary assemblies. – *Tibrani*

5. Sacred Ablution and Its Attributes

1. Hazrat Abu Huraira reports that the Prophet had said that the distinction of my community on the day of judgement will be that their foreheads and limbs will be shining with divine light. Now whosoever want to enhance his light may do it. *—Bukhari, Muslim.*

It means that the parts of the body which ablution touches will shine and whosoever likes this may take greater care in ablution.

2. Hazrat Abu Huraira also reports that the Prophet said that one who makes ablution all his sins are washed away so that the last drop of water carries away the last sin of each limb.

—Muslim in longer report.

It means that careful ablution obliterates all sins.

3. Hazrat Abu malik Ashary reports that the Prophet had said that cleanliness is half of the faith. *—Muslim in a longer report.*

4. Hazrat Aqaba bin Amir reports that the Prophet had said that whosoever performs complete ablution and offers prayers thereafter and

also performs his prayer carefully and thoughtfully, he becomes after the prayer, as pure as if he has just been born. —*Bukhari.*

5. It is reported from Hazrat Abu Huraira that the Prophet soid : Shall I tell you of the act by which all sins are pardoned and the status is enhanced ? Those present said certainly such an act was needed. The Prophet said that to perform full ablution even when in trouble, to go frequently to the mosque and after prayer sit waiting for the next prayer. These matters are in the order of Rabat.* —*Muslim.*

6. It is reported from Hazrat Sauban that the Prophet had said that it was only the man of faith who fully keeps up the observance of ablution. —*Ibn Maja.*

7. Hazrat Abdullah bin Barida has reported from his father that the Prophet asked Hazrat Bilal what good act he performs that the noise from his shoes was heard in the Paradise that he was going ahead of the Prophet ? Hazrat Bilal replied, "I observe two things regularly : Firstly I even keep clean with ablution and as soon as there is need of fresh ablution I do it immediately and secondly after every ablution I offer two prayers". ...*Abu Khozaima.*

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* Rabat means to fight against unbelievers at the border of the Muslim state and to guard it against them. That is performance of these things has the merit of Jihad. To perform ablution when in trouble means to perform full ablution even in severe cold and not to show laziness.

To remain clean with ablution and offer two prayers in respect of ablution entitles one to enter Paradise.

8. Hazrat Aiyesha reports that the Prophet had said that cleaning teath with tooth stick cleans the mouth and God is pleased with it. —*Nasai.*

9. It is reported from Hazrat Ayub that the Prophet had said that there were four traditions of the Prophet, *viz.* modesty, use of perfume, marriage and cleaning the teeth with tooth stick. —*Tirmizi.*

10. Hazrat Jabir reports that the Prophet said that two prayers for which in performing ablution tooth had been cleaned with tooth stick have greater merit than seventy such prayers in which tooth stick had not been used. —*Abu Naim.*

11. Hazrat Abu Ayub Ansari reports that the Prophet had said that those of my community are good people who use tooth sticks. Cleaning of teeth in ablution is to gargle, clear the nose, wash between fingers and cleaning of teeth after food is that the tooth should be cleaned of particles of food. Angels are very much pained if anyone offers prayers while particles of food are sticking in his teeth. —*Tibrani.*

12. It is reported from Hazrat Umar bin Khattab that the Prophet had said that whosoever performs ablution carefully and then recites :

اشهد ان لا اله الا الله وحده
لا شريك له واشهد ان
محمدا عبده ورسوله

(*I bear witness that there is no one worthy of worship except Allah and I bear witness that Muhammad is His servant and

Prophet), for him all the eight gates of Paradise are opened. —*Muslim.*

13. It is reported from Hazrat Ali that the Prophet had said that whosoever after performing full ablution looks towards the heaven and recites the aforesaid formula, for him all the eight gates of Paradise are opened and he may enter from whichever gate he likes. —*Tirmizi*

14. In the report of Hazrat Ali in Tirmizi the following words are also added to be recited after the aforesaid formula :

اللّٰهُمَّ اجْعَلْنِي مِنَ التَّوَّابِيْنَ
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِيْنَ

('O'God include me among those penitent and include me among those who are pure.)

That is after performing full ablution and reciting these two formulas all the eight gates of Paradise will be opened.

15. Hazrat Abu Said Hazri reports that the Prophet had said that whosoever recites chapter *kahf* (cave) of the Quran there will be a light for him on the day of judgement and its glare will be from the person who has recited in the holy Mecca. And whosoever has recited ten verses of the above chapter he will become immune from the mischief of the one eyed imposter (Dajjal). And whosoever recites the formula :

سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَاَشْهَدُ
اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ وَاَسْتَغْفِرُكَ
وَاَتُوْبُ اِلَيْكَ

(Pure art Thau, O' God and I praise three and I bear witness that there is none worthy of worship except Thou. I seek Thy

forgiveness and return to Thee.) Then these words are written on a paper and sealed and the seal will not be broken till the day of judgement and his reward will remain preserved. —*Tibrani.*

16. Hazarat Aqaba bin Amir reports that the Prophet had ordained that two *rakat* of prayer in respect of ablution after performing ensures Paradise for a person. --*Muslim.*

17. It is reported from Hazrat Abu Huraira that the Prophet had said that the limbs of ablution of a believer will be dressed with the ornaments at Paradise. —*Ibu Khozaima.*

18. It is reported from Hazrat Zaid bin Khalid that the Prophet had said that whosoever has performed full oblution and carefully offered two *Rakat* of prayer without any remiss all his former sins will be forgiven. —*Abu Daud.*

19. Hazrat Usman bin Affan reports that the Prophet ordained that whosoever performed ablution like him all his previous sins will be forgiven and his prayer and passage to the mosque will get additional credit for him. —*Muslim.*

'Ablution like him' means just as the Prophet did it.

20. Hazrat Usman also reports that the Prophet had said that whosoever performs full ablution with care all his sins are forgiven. —*Bazaz*

21. Hazrat Aqaba bin Amir reports that the Prophet had said that any Muslim who performs full ablution and prays with humiliation and fear,

he is purified of all sins as if he has been born just today. —*Muslim*, etc.

22. Haxrat Ali reports that the Prophet had said that to perform full ablution at the time of trouble, to make frequent visits to the mosque and to wait for the next prayer after having offered one, washes away all sins. —*Abu Yala.*

23. It is also reported from Hazrat Ali that the Prophet had said that whosoever performed full ablution in winter he will get double credit for his ablution. —*Tibrani.*

24. Hazrat Abdullah bin Abbas reports that the Prophet had said that performing full ablution in severe cold, going for congregational prayer to the mosque and waiting for the next prayer after having performed one, purified a man from his sins as if his mother has given him birth just today and he will live in the world with felicity and die as such. —*Tirmizi* in a longer report.

25. It is reported from Hazrat Abdullah bin Umar that the Prophet had said that whosoever performs ablution over ablution, he have have ten rewards written to his credit. —*Irmizi, Ibn Maja.*

26. It is reported from Hazrat Abu Huraira that the Prophet had said that if he had not minded the trouble of his people he would have ordered cleaning of teeth with tooth stick in every ablution.

—*Ahmed.*

It shows that the Prophet desired that teeth should be cleaned with tooth stick in every

ablution but he did not order due to the regard for the trouble of his people. The same tradition is reported in *Tibrani* and *Bazaz* from Hazrat Zainab daughter of Hajash and Hazrat Ali.

27. Hazrat Aiyesha reports that the Prophet whenever he entered the house his first task was to clean his teeth with tooth stick. —*Muslim.*

28. Hazrat Abdullah bin Abbas reports that the Prophet offered prayers at night with two *Rakat* each and cleaned his teeth with tooth stick at the end of each. —*Ibn Maja, Nasai.*

29. It is reported from Hazrat Abdullah bin Abbas that the Prophet had said that he had been ordered to clean his teeth with tooth stick with such repetitions that he began to expect that a verse in the Quran was about to be revealed in this connection. —*Abu Yala.*

In *Tibrani* these words of the Prophet are reported by Hazrat Wasila : I have been ordered for cleaning the teeth with such repetitions that I began to fear that this was to be made a sacred duty.

30. It is reported from Hazrat Ali that the Prophet had said that whosoever stands for prayer after cleaning his teeth with the tooth stick an angel stands behind him and listens to his recitation and goes nearer and nearer to him till he puts his mouth on the reciter and whatever words of the Quran come from his mouth enter into the heart of the angel. —*Bazaz.*

It means that those who offer prayer after cleaning their teeth with tooth stick attain the utmost proximity to angels.

31. Hazrat Abdullah bin Masud reports that the Prophet had said : clean your inner fingers for this is graceful and grace calls to faith and faith remains with the faithful in Paradise. —*Tibrani.*

Cleaning inner finger means wetting fingers by passing them between one another. This is a graceful act.

6. Azan and Iqamat

(Call for prayer and standing for it)

1. It is reported from Hazrat Abu Huraira that the Prophet had said that people do not know the reward of Azan and of standing in the first row in prayer. If they knew this they would cast lots to gain it and if people knew the reward of congregational prayer, they would come running on their breast. —*Bukhari, Muslim.*

It means that everyone will try to call for prayer and to stand in the first row till there is a dispute and decision will be made by lots and the person winning the lot will be considered deserving. Running on breasts means going to the mosque with utmost effort and longing.

2. Hazrat Abu Said Khadri reports that the Prophet had said that how far the voice of the person calling for prayer reaches everyone who hears it will bear witness to it on the day of judgement. One who is tending his goats in the forest will loudly call for prayer when its time comes and so far as his voice goes everything in the forest will bear witness to it on the day of judgement.

—*Bukhari.*

3. It is reported from Abdullah bin Umar that the Prophet had said that the pardon and for-

giveness of sins of one who calls for prayer is in proportion to the volume of his voice. All land and sea will pray for his forgiveness. —*Ahmad.*

It means that however loud will be his voice his sins will be forgiven in that proportion.

4. Hazrat Bara bin Azib reports that the Prophet had said that the forgiveness of sins of one who calls for prayer is in proportion to the volume of his voice. All on land and sea testify for him and he is rewarded according to the number of people participating in prayer. —*Nasai.*

5. It is reported from Hazrat Abu Huraira that the Prophet had said that the Imam is the guarantee and the caller for prayer is the custodian. May God give right guidance to Imams and forgiveness for the caller for prayer. —*Abu Daud.*

6. It is reported from Hazrat Abu Huraira that the Prophet had said that the devil flies away perturbed with the voice of call for prayer.

...*Bukhari, Muslim,* in a longer report.

7. It is reported from Hazrat Muawiya that the necks of those who call for prayer will be long on the day of judgement. —*Muslim.*

Length of necks means advance in status.

8. Hazrat Abdullah bin Abi Ufi reports that the Prophet had said that the best servants of God are those who watch the sun and the moon and path of stars so that the time of prayer is not delayed. —*Hakim.*

It means that the time of prayers should be watched so that there is no delay.

9. Hazrat Abdullah bin Umar reports that the Prophet had said that on the day of judgement three persons will be sitting on mounds of musk and people on the plain will be envying their exalted position : The slave who carried out his duties to God along with his master's, the man who led prayers and those who stood behind him were pleased with him and the man who for the sake of God called five times for prayer. *—Tirmizi.*

In some Traditions it is also said that these persons will not be in the least perturbed or afraid and no account of their life's record will be called from them.

10. Hazrat Anas bin Malik reports that the Prophet hearing some caller for prayer said that this man is on the path of nature. And when he called,

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ (I bear witness that there is no one worthy of worship except Allah) the Prophet said that this man has been exempted from hell. People went out to search him in the direction from which the voice came and found that it was a goatherd who was tending his goats and had called for prayer.

—Ibn Khozaima.

11. It is reported from Hazrat Aqaba bin Amir that the Prophet had said that the person who leads a solitary and poor life in the forest and maintains by tending goats and offers his prayer

after calling Azan and fears God, then this man has secured Paradise for him. God is pleased with his actions and says that He gave him pardon.

—Abu Daud

12. It is reported from Hazrat Abdullah bin Umar that the Prophet had said that one who for the sake of God calls for prayers for twelve years Paradise for him is assured and for each day of his calling he gets sixty merits and for each day of call on standing for prayer thirty merits. *—Hakim.*

13. Hazrat Abdullah bin Amir bin Anas reports that the Prophet has said that whosoever sends salutations to me on hearing call for prayer and prays to God to grant me grace and happy position my intercession for him is ensured.

—Muslim in a longer report.

14. Hazrat Umar reports that the Prophet had said that whosoever repeats the words of the call of prayer along the caller and on the words :

حَيَّ عَلَى الصَّلٰوةِ and حَيَّ عَلَى الْفَلَاحِ says:

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ he will be admitted to Paradise. *—Muslim.*

15. It is reported from Hazrat Jabir that the Prophet had said that whosoever prays with these words on hearing the call for prayer :

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ
التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ
اٰتِ مُحَمَّدَنِ الْوَسِيْلَةَ وَ
الْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَ
نِ الَّذِيْ وَعَدْتَّهٗ

(O God, Lord of this perfect call and the standing prayer grant to Prophet Muhammed grace, and dignity and send him to the place of felicity which Thou hath promised), for him my intercession on the day of judgement is assured. *—Bukhari.*

16. It is reported from Hazrat Saad bin Abi Waqqas that the Prophet had said that whosoever recites these words on hearing the call for prayer :

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ
وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ
اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ
رَضِيْتُ بِاللّٰهِ رَبًّا وَّبِالْاِسْلَامِ
دِيْنًا وَّبِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا

(I bear witness that there is no one worthy of worship xcept Allah who is oneewithout partner and I bear witness that Muhammad is His servant and Prophet. I am content with Allah as the Lord and Islam, as the faith and Muhammad as the Prophet', such person will have all his sins forgiven. *—Muslim, Tirmizi*

17. It is reported from Hazrat Abdullah bin Umar that a person came to the Prophet and represented that the caller for prayer has gone ahead of us in the matter of merit. The Prophet said you should repeat whatever the caller for prayer says and at the end of the call pray to god. Whatever is prayed after the call is granted. *—Abu Daud.*

It shows that whosoever repeats the words of the call for prayer along with the caller is granted the same merit and reward as the caller.

18. Hazrat Jabir reports that the Prophet had said that there are two occassions when no prayer is rejected : first at the time when in the congretational prayer devotees should stand in proper lines and the caller for prayer repeats the call and next in the rank of Jihad. —*Ibn Hiban.*

19. Hazrat Jabir reports that the Prophet had said that at the time of standing in congregational prayer the doors of heaven are opened and the prayer of anyone is granted. —*Ahmad.*

20. Hazrat Abu Said Khadri reports that the Prophet had said that if people know the reward of calling for prayer, swords will be drawn for the right to call for prayer. —*Ahmad.*

21. Hazrat Anas bin Malik reports that the Prophet had said that God has His hand over the head of one who calls for prayer and the sins of the caller are pardoned in proportion to the volume of his voice. —*Tibrani.*

Hand of God over the head of the caller for prayer means that Divine mercy casts His shadow over his head.

22. It is reported from Hazrat Jabir that the Prophet had said that when the devil hears the voice of the call for prayer he flies away greatly perturbed and does not stop till he reaches Rauha.
Muslim.

Rauha is a place 36 miles distant from Madina. The implication is that where the call for prayer is sounded the devil runs far away.

23. It is reported from Hazrat Jabir that the Prophet had said that on the day of judgement those who used to call for prayer will rise from their graves calling far prayer.

—*Tibrani* in a longer report.

24. It is reported from Hazrat ibn Abbas that a person came to the Prophet and requested him to teach him something by which he may be admitted to Paradise. The Prophet said he should take to calling for prayer. —*Bukhari* in a longer report.

25. It is reported from Hazrat Abu Huraira that the Prophet had said that one who repeats the words for the call of prayer will surely enter Paradise. —*Nasai.*

26. It is reported from Hazrat Abdullah bin Umar that the Prophet had said that one who calls for prayer seeking the pleasure of God is like a martyr dripping with blood. When the man who calls for prayer is entered in the grave moths of the earth will not eat his flesh. —*Tibrani.*

It means that the dead bodies of those who call for prayer will remain preserved like those of martyrs till the day of judgement.

27. It is reported from Hazrat Anas bin Malik that the Prophet had said in whichever quarter call for prayer is made that locality will be immune for the day from the displeasure of God.

—*Tibrani.*

28. It is reported from Hazrat Salman Farsi that the Prophet had said that whosoever stands for prayer alone in the forest his two guardian angels (Kiraman Katibin) offer prayer with him and if he stands for prayer after calling for prayer such a large crowd participates in his prayer that it is beyond count. *—Abdur Razzaq.*

It means that large number of angels participate in prayer with him.

29. It is reported from Hazrat Jabir that the Prophet had said that whosoever prays thus after call for prayer :

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ
التَّامَّةِ وَالصَّلٰوةِ النَّافِعَةِ
صَلِّ عَلٰى مُحَمَّدٍ وَّارْضَ عَنِّىْ
رِضًا لَّا سَخَطَ بَعْدَهٗ

(O' God, Lord of this perfect call and this beneficial prayer, send salutation to Prophet Muhammad and be pleased with me in a way that there is no displeasure thereafter)

then all his prayers will be granted. *—Tibrani.*

That after this prayer whatever is prayed for will be granted.

30. Hazrat Anas bin Malik reports that the Prophet had said that whatever is prayed for between the call for prayer and standing for prayer is never rejected. *—Abu Daud, Tirmizi.*

7. Mosques and their Appertenances

1. It is reported from Hazrat Anas bin Mal!k that the Prophet had said that whosoever builds a mosque for the sake of God his house will be in Paradise. *—Tirmizi.*

2. Hazrat Usman bin Affan reports that the Prophet had said that the builder of a mosque will have a mosque like house in Paradise.

—Bukhari.

3. It is reported from Hazrat Jabir that the Prophet had said that whosoever constructs a well and a thirsty man quenches his thirst from it, the constructor of the well will be entitled to great reward and whosoever built a mosque he will have a mosque-like house in Paradise howsoever small be the mosque. *—Ibn Khozaima.*

It means that every one who builds a mosque howsoever small will certainly have a house in Paradise.

4. It is reported from Hazrat Abu Huraira that the Prophet had said that the building of a mosque is the continuing good. *—Ibn Maja.*

That is its reward continues after the deatq of the builder.

5. It is reported from Hazrat Wasila bin Asqa that the Prophet had said that to sweep the mosque, keep it clean, throw away its sweepings, burn incense in the mosque and particularly to fill the mosque with perfune on Friday : all these acts are deserving of Paradise. *—Ibn Maja, Tibrani.*

6. Hazrat Abu Huraira reports that the Prophet had said that whosoever goes to the mosque after making proper ablution and his intention is just to offer prayer, his one sin is forgiven and one degree of status advanced at each step. When he offers prayers, angels shower benedictions on him and when he remains sitting at the place of prayer angels continue showering benedictions on him and if he sits waiting for the next prays, he is given the benefit of prayer for all this time and till he does not annoy anyone angels continue to pray for forgiveness of his sins.

—Muslim, Bukhari, Malik.

7. It is reported from Hazrat Abu Huraira that the Prophet had ordained that one who goes to the moque for congregational prayer every step of his gains a merit and one of his sins is forgiven.

—Ibn Haban

8. It is reported from Hazrat Usman that the Prophet had said that whosoever made full ablution and started from home to offer *farz* prayer and going to the mosque offered prayer with the Imam all his sins are thereby forgiven. *—Ibn Khozaima*

9. It is reported from Hazrat Said bin Mussayyab that the Prophet had said that whoso-

ever performed ablution properly and started from home to offer prayer a premium is written on his right step and a sin forgiven on his left step whether the distance to the mosque is long or short. If on reaching the mosque he participated in full congregational prayer he will get full reward, and if he joined in the middle and completed his prayer at the end of congregation he will also get full reward and if the congregational prayer has finished and he performed his prayer alone even then he will get full reward. —*Abu Daud.*

It means that to go to the mosque after making proper ablution entitles one to full reward whether he has time to join in congregation or not.

10. Hazrat Abdullah bin Abbas reports that the Prophet had said that whosoever took care of the ablution and made ablution on every difficult occasion and started towards the mosque to offer prayer and after one prayer waited for the next he is cleared of all sins such as he has been born just today. This man lived on virtue and will die on virtue. —*Tirmizi* in a longer report.

11. It is reported from Hazrat Abu Huraira that the Prophet had said that whosoever goes to the mosque after making ablution and his object in going there is just to offer prayer then when this man reaches the mosque God is so pleased with him as man of his family are pleased on his return from a journey. —*Ibn Khozaima.*

12. It is reported from Hazrat Jabir that Banu

Salma while present in the company of the Prophet expressed his wish to build his house near the Prophet's mosque. The Prophet said : understand you Banu Salma that steps are counted and recorded of the person going towards the mosque and at each step one premium for reward is given. When Banu Salma heard of this glad tidings he gave up his idea of building a house near the Prophet's mosque.

—*Muslim.*

13. Hazrat Abu Huraira reports that the Prophet had said that the person who lives far from the mosque will be rewarded according to the distance. —*Abu Daud.*

It means that if the mosque is very far more steps will be needed to reach it and at every step there will be reward which will increase his premium.

14. It is reported from Hazrat Abu Huraira that the Prophet had said that for those who go to the mosque morning and evening God prepares for them morning and evening feast.

—*Bukhari, Muslim.*

Going to mosque morning and evening is like going to the Divine feast.

15. Hazrat Abu Huraira reports that the Prophet had said that there is charity on every limb of the man. When the sun rises in the morning there is charity on every limb, to do just compromise between two persons is charity, to help a man to his conveyance is charity, to lift a man's luggage

to his conveyance is charity, to speak a good word is charity, to walk towards the mosque is charity, to remove an offensive thing from the path is charity. —*Bukhari, Muslim.*

That is there is a separate charity for every limb and in fact every good act of a muslim is charity.

16. It is reported from Hazrat Abu Amama that the Prophet had said that going to the mosque morning and evening is like going for Jihad.

—*Tibrani.*

17. It is reported from Hazrat Abu Huraira that the Prophet had said that those who go to the mosque in the twilight of the dawn they will have Divine light with them on the day of judgement.

—*Tibrani.*

This tradition is also reported from other companions of the Prophet.

It is also said in a report that while others would be afraid of the terrors of the day of judgement these men will have no fear at that time.

18. It is reported from Hazrat Abu Amama that the Prophet had said that to go out for *Farz* prayer after making complete ablution is like going to Haj with *Ahram* and going out for *Chasht* prayer after making ablution at home is like going for *Umra* with *Ahram*. If no improper act is done between two prayers these prayers will be recorded in the sublime. — *Abu Daud*

19. Hazrat Abu Amama reports that the Prophet had said that God guarantees sustenance and Paradise to three persons. That is so long as they live they will get sustenance and will get Paradise when they die. These are first those who salute the people, of their house when they enter it, second one who goes to the mosque for prayer and third one who goes out for Jihad in the path of God. —*Abu Daud.*

20. It is reported from Hazrat Salman Farsi that the Prophet had said that whosoever comes to the mosque for prayer after making full ablution is the guest of God and it is the duty of the host to respect the guest. —*Tibrani.*

Every host treats his guest well and the treatment of one who is the guest of God is beyond description.

21. Hazrat Abu Huraira reports that the Prophet had said that the best spot in the eye of God is one over which a mosque is built and the worst spot is one on which a market is raised.

—*Muslim* in a longer report.

22. It is reported from Hazrat Abu Huraira that Prophet had said that on the day of judgement there will be seven persons who will be under the shade of the Divine Throne and one of these will be the person whose heart is ever in the mosque. —*Bukhari, Muslim.*

It means that he loves the mosque much and spends most of his life in the mosque.

23. Hazrat Abu said Khadri reports that the Prophet had said that if you see anyone serving the mosque bear undoubted witness of his faith for God says

انما يعمر مساجد الله
من امن بالله واليوم الاخر

that those who maintain the mosque have faith in God and on the day of judgement.

—*Tirmizi.*

24. Hazrat Maaz bin Jabal reports that the Prophet had said : understand that the devil is as great enemy of man as a voracious wolf is of the goats. Just as the wolf catches a astray goat in the same way a man who keeps away from the community of muslims is caught by the devil. Muslims should avoid dangerous valleys, take it their duty to remain with the general body and to serve the mosques. —*Ahmed.*

25. Hazrat Abu Huraira reports that the Prophet had ordained that there are some among the muslims who remain fixed up in the mosque like a nail and do not leave. Angels become companions of such persons and when they are out of sight angels go about searching them. If they are ill angels visit them. If they are engaged in any work angels help them. The sitter in the mosque awaits God's benevolence. —*Ahmad.*

It means that such persons besides getting the help of angels also receive God's mercy.

26. It is reported from Hazrat Abu Darda that the Prophet had said that the mosque is the

home of pious servants. One whose home is the mosque God guarantees his easy passage from the bridge of *Sirat* to Paradise. —*Tibrani*, *Bazar*.

Sirat is the name of a bridge of the Hell over which all shall have to pass on the day of judgement. Mosque to be the house means that one loves the mosque as much as he loves his house.

27. Hazrat Abdullah bin Amar bin Aoas reports that the Prophet when he entered the mosque used to say :

أَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَبِوَجْهِهِ
الْكَرِيْمِ وَسُلْطَانِهِ الْقَدِيْمِ
مِنَ الشَّيْطَانِ الرَّجِيْمِ

I seek protection of the Almighty God by His benevolent person and His eternal power from the repulsed devil.

After reciting this he said that whosoever repeats these words remains safe from the devil for the whole day. *Abu Daud*.

28. Hazrat Abdullah bin Umar reports that the Prophet had said that whosoever builds a mosque for the sake of God then God builds for him a house in Paradise more spacious than this mosque. —*Ahmad*.

29. It is reported from Hazrat Abu Huraira that the Prophet had said that whosoever builds a house for the worship of God from his legitimate income God will build for him a house of pearl and ruby in Paradise.

It means that God will build a house of pre-

cious stones in Paradise for the builder of the mosque.

30. Hazrat Abu Huraira reports that a woman used to sweep the Prophet's mosque and she suddenly died while people burried her without informing the Prophet. When the Prophet learnt it he went to her grave and prayed for forgiveness of her sins and said that the best act of this woman was sweeping of the mosque. —*Ibn Maja etc.*

That is sweeping the mosque was the best act of this woman.

31. It is reported from Hazrat Abu Qarsafa that the Prophet had said that cleaning of the refuse of the mosque is the dowry of the denizens of Paradise.

It means that the man who cleans the mosques of sweepings acts as if he is paying the dowry of the houses of Paradise.

32. It is reported from Hazrat Abu Said Khadri that the Prophet had said that whosoever will clean the mosque with sweepings God will build a house for him in Paradise. *Ibn Maja.*

33. It is reported from Hazrat Aqaba bin Amir that the person who sits in the mosque for prayer will be counted among the *Qanitin* (devotees).

Qanitin are those who go for Haj every year, always participate in Jihad and spend the whole night in adoration of God.

34. It is reported from Hazrat Abdullah bin Abbas that the Prophet had said that all the steps going towards the mosque for offering prayer are recorded just as prayer. —*Ibn Khozaima.*

It means that the time spent in going to the mosque is given the credit of prayer itself.

35. It is reported from Hazrat Abu Huraira that the Prophet had said that those who walk to the mosque in darkness are dipping in the ocean of Divine benevolence. —*Ibn Maja.*

36. It is reported from Hazrat Anas bin Malik that the Prophet had said that those who build the houses of God (mosques) are men of God. —*Tibrani.*

8. Prayer

8. Hazrat Abu Huraira reports that the Prophet asked if some one has a canal near his house just in front of his door and he takes a bath in it five times a day will then any dirt remain on his body ? People said how can any dirt remain after taking bath five times a day. The Prophet said that just as no dirt remains on the body of the person taking bath five times in the same way no sin remains with one who prays five times daily. These prayers wash away lapses. —*Bukhari, Muslim.*

2. It is reported from Hazrat Abu Huraira that the Prophet had said that five times of prayers obliterates lapses in between them. That is the sins committed between one prayer and the next are forgiven and the Friday prayer obliterates lapses committed between one Friday and the other. That is by Friday prayer sins of a weak are forgiven provided the sins are not very heinous.

—*Muslim.*

That is heinous sins are not forgiven without penitance.

3. Hazrat Abdullah bin Masud reports that the Prophet had said : you go on burning that is doing the acts of fire, but when you offer morning prayer it cools you and then you do the same thing

up to the time of *Asr*, but *Asr* prayer cools you. No sin of yours is recorded while you are sleeping till you wake up. —*Tibrani.*

It means that between one prayer and the next the intervening sins are forgiven. In this tradition burning refers to sins and cooling to forgiveness of sins.

4. Hazrat Anas bin Malik reports that the Prophet had said that an angel cries at the time of every prayer : O people, arise and the fire you have lighted extinguish it by offering prayer.

—*Tibrani.*

5. Hazrat Salman Farsi reports that once the Prophet heavily shook a dry branch of the tree and all the leaves on it dropped out. Then he said that the sins of people who offer prayer are dropped out just as the leaves of this tree, and in support of it he quoted the following verse of the Quran :

واقم الصلوة طرفي النهار
وزلفا من اليل ان الحسنات يذهبن
السيات ذلك ذكرى للذاكرين

And establish regular prayers at the two ends of the of the day and at the approaches of the night for those things that are good remove those that are evil : be that the word of remembrance to those who remember (their Lord). XI : 114.—*Nasai.*

6. Hazrat Jandab bin Abdullah reports that the Prophet had said that one who offered the morning prayer is under the guarantee of God.

—*Muslim.*

7. It is in the report of Hazrat Amara bin Rubia that the Prophet had said that those who offer morning and late afternoon prayer (*Asr*) will never be thrown in the fire. —*Muslim.*

8. Hazrat Abu Huraira reports that the Prophet had said that at the time of morning and *Asr* prayers angels are mutually exchanged. When these angels return they bear witness of these offering prayer before God Almighty and say O' God I left Thy servant while offering prayer.

—*Bukhari* in a longer report.

9. Hazrat Abud Darda reports that the Prophet had said that five things take the man to Paradise, *viz.* To offer prayer at regular time taking care of bending (Ruku) and prostration (Sajda). keeping fasts of Ramazan, willingly pay *zakat*, on having means to perform Haj and pay up the deposit. Some one asked what is the payment of deposit. The Prophet said to take bath to remove the impurity of the body. God has formulated no higher security than this that to take bath when needed. —*Tibrani.*

10. It is reported from Hazrat Jabir that the Prophet had said that prayer was the key to the Paradise. – *Darmi.*

11. Hazrat Abu Musa Ashari reports that the Prophet had said that those who offer morning and night (*Isha*) prayers are men of Paradise.

—*Bukhari, Mus lim.*

12. It is reported from Hazrat Abdullah bin

Qart that the Prophet had said that one whose prayer is right all his acts are right.

—*Tibrani* in a longer r eport.

13. Hazrat Abdullah bin Umar reports that some one asked the Prophet what was the most excellent act. The Prophet replied : prayer. The questioner asked thrice and all the three times the Prophet said : prayer. On his asking for the fourth time the Prophet said : Jihad.

—*Ibn Haban* in a longer report.

It msans that prayer has greater excellence than even Jihad.

14. Hazrat Sauban reports that the Prophet had said : proceed on the right path and do not count actions. This thing, however, must be remembered that the most excellent of all acts is prayer and forming ablution is the distinction of the believer. —*Hakim.*

It means to remain always with ablution is one of the signs of the faith.

15. Hazrat Usman bin Abil Aas reports that a companion of the Prophet represented to him that the devil disturbs him in prayer and makes him compound the *Rakats.* The Prophet said : this devil is bold in villainy whenever he disturbs you say

اَعُوْذُ بِاللّٰهِ مِنْهُ I seek God's protection

from him and spit on the left side. This compa-

nion says that by doing this he was saved from the evil influence of the devil. —*Muslim.*

It means that by a small action if you spit on the left side the influence of the devil will be removed.

16. Hazrat Amar bin Jurra reports that a person represented to the Prophet that if he bore witness to the unity of God and your being the true Prophet, offer five times of prayer, pay the zakat and keep fast in Ramazan in what category of people I will be raised. The Prophet said you will be raised with the group of the truthful and martyrs.
—*Bazar, Ibn Maja.*

17. It is reported from Hazrat Salman Farsi that the Prophet had said that the sins of one who is offering prayer ride over his neck but when he prostrates (*Sajda*) the sins drop out so that when he finishes the prayer he is quite free from sins
—*Tibrani.*

It means that by offering prayer all the sins of man are fully forgiven.

18. Hazrat Abu Huraira and Hazrat Abu Said Khadri report that the Prophet had said that whosoever offers five times of prayers, keeps fast in Ramazan and pays up zakat and refrains from heinous sins, for him all the eight gates of Paradise are opened. —*Hakim.*

19. It is reported from Hazrat Ubada bin Samit that the Prophet had said that whosoever

punctually offers five times of prayers for him God is committed to grant Paradise.

—Malik, Abu Daud.

20. Hazrat Abdullah bin Umar reports that the Prophet had said that the position of prayer in the faith is such as that of the head in the man's body. *—Tibrani.*

That is position of the prayer is the highest.

9. Ruku, Sajda and Punctuality in Congregational Prayer

1. Hazrat Sanban asked the Prophet to indicate to him an act on which God grant him Paradise or some such conduct which is most liked by God. The Prophet said it was prostration (*Sajda)* which is the best act. When you will prostrate you will have one degree of your position enhanced and one sin will obliterate. You should prostrate as much as possible.

It means that *Nafl* prayers should be offered a good deal for there will be many prostration in offering *Nafl* prays more frequently.

2. Hazrat Ubada bin Samit reports that the Prophet had said that if any one prostrates to God a merit is recorded to his credit and one of his sins is forgiven and one degree of his position is advanced by God. So O people you should prostrate a good deal. —*Ibn Maja*.

3. It is reported from Hazrat Abu Huraira that the Prophet had said that a servant gains approach to his Lord when he prostrate. So when you prostrate you should pray a lot. —*Muslim.*

4. Hazrat Rabia bin Kaab brought water for ablution to the Prophet who told him to ask what he wanted and he should ask something from him. Hazrat Rabia said that he had only one desire which is that he should not lose the Prophet's company in Paradise. The Prophet again asked if he wanted anything else on which he replied that this was his only desire. The Prophets said that this desire of his will be fulfilled. He should prostrate a lot. —*Tibrani.*

5. Hazrat Hezaifa reports that the Prophet had said that prostration is an act by which a servant becomes most beloved to God. God likes this very much that His servant should prostrate before him and his forehead is smeared with dust.

—*Tibrani.*

It means that prostration on bare earth with the forehead smeared with dust that this dust covered face is very much liked by the Lord of the universe.

6. Hazrat Abdullah bin Masud asked the Prophet which act of all the acts is most dear to God. The Prophet said to offer prayer punctually. Bin Masud again asked what was the next best and the Prophet said to do good to the parents. He further asked and what is the next best liked by God and the Prophet said Jihad in the path of God. —*Bukhari, Muslim.*

7. Hazrat Umm-e-Farda reports that the Prophet was asked which was the best act and the

Prophet replied that of all acts to offer prayer just as the time for it comes is the best of all acts.

—*Abu Daud.*

8. Hazrat Ubada bin Samit reports that the Prophet had said that God had prescribed as a duty five times of prayers. Whosoever performed these in proper time after making careful ablution and with devotion and fear it becomes incumbent on God to grant him forgiveness. But the person who prevaricates in these prayers God takes no responsibility for him. He may pardon or punish him.

—M*alik*.

It means that one who offers regular prayer should have every hope of salvation but there is no surety for one neglecting it.

9. Hazrat Umar Faruq reports that the Prophet had said that God very much likes prayer in congregation. —*Ahmad.*

10. Hazrat Anas bin Malik reports that the Prophet had said that whosoever offers congregational prayer with *Takbir* for forty days is made immune both from hell and falsity. —*Tirmizi.*

When forty days of prayer has this merit the reward of those who are always punctual in prayer is beyond count.

11. It is reported from Hazrat Abu Huraira that the Prophet had said that whosoever starts from his house after making careful deligation in order to participate in the congregational prayers

will get the reward of it even if he misses the congregation. —*Abu Daud.*

12. Hazrat Ubay bin Kaab reports that the Prophet had said if people know the reward of congregational prayer they would run up for it howsoever incapable they happen to be. The first row of the congregation is like the line of angels. A congregation of even two is better than offering prayer singly and then the large number of congregation the greater is the liking of God. —*Abu Daud.*

13. It is reported from Hazrat Usman bin Affan that the Prophet had said that whosoever has offered *Isha* prayer in congregation shall get the reward of praying for half of the night and whosoever offered both *Isha* and *Fajr* prayers in congregation will be rewarded as if he had prayed for the whole night. —*Muslim.*

14. Hazrat Abu Huraira reports that the Prophet had said that whosoever after offering one prayer waits for the next and is prevented from returning home, that is, remains in the mosque waitting, will have the reward of continuously praying.
—*Muslim, Bukhari.*

It means that waiting for the prayer is also in the order of praying.

15. Hazrat Anas bin Malik reports that once the Prophet delayed the *Isha* prayer and after the prayer said : "Some of you slept after saying their prayers but you waited for the congregation. The

time you spent in waiting has been counted in the merit of the prayer itself". —*Bukhari.*

16. Hazrat Abdullah bin Umar reports that once people were waiting for *Isha* prayer after the *maghrib* and the Prophet came in such a hurry that he was out of breath and said : you may have the good tidings that God opened one of the doors of the heaven and presenting you before the angels proudly said : Look, my servants have offered one prayer and are waiting for the next.

—*Ibn Maja* in a longer report.

17. Hazrat Anas bin Malik reports that Prophet had said that three acts are like atonement, three for enhancing status and three ensuring salvation. The acts of atonement are to perform careful ablution in winter, to wait for the next prayer after one and to go out for congregational prayer. The acts enhancing status are to feed another, to salute in abundance and to offer prayer when others are sleeping. While the acts ensuring salvation are to do justice in anger and in peace, to keep moderation both in poverty and riches and to fear God both openly and in secret.

Bazar, *Baihiqi* in a longer report.

18. Hazrat Abu Malik Ashjai reports from his father that the Prophet had said that whosoever offered morning prayer in congregation is in the trust of God. —*Tibrani.*

19. Hazrat Anas bin Malik reports that the Prophet had said that whosoever offered morning

prayer in congregation and continued to remember God till sunrise and offer two *Rakat* of prayer after sunrise will get the reward of complete Haj and Umra. —*Tirmizi.*

20. Hazrat Anas bin Malik reports that the Prophet had said that it was better for him to sit with those who spend time in remembrance of God between the morning prayer and sunrise and between *Asr* prayer and sunset than liberating four slaves and those slaves be of the progeny of Hazrat Ismail. —*Abu Daud.*

It means that although liberating slaves is the best act, remembrance of God in the morning and evening is better still.

21. Hazrat Sahl bin Maaz reports from his father Maaz that the Prophet had said that whosoever remains sitting after the morning prayer and does not tell anything except goodness and after sunrise offers two *Rakats* of *Ishraq* prayer all his sins are forgiven even if they are countless like the spray of the ocean.

It means that howsoever numerous the sins are they will all be forgiven.

22. Hazrat Abdullah bin Umar reports that the Prophet had said that *Imams* who lead prayers of their followers properly and will the understanding that they are surety of the prayers of followers he also gets the reward of the prayers of his followers. That is, the *Imam's* reward is equal to the

reward of the followers without any deduction of the reward of followers.

—*Tibrani* in a longer report.

It means that while the followers get the reward of their prayers the *Imam* gets the reward of his prayer as well as the prayers of followers without any diminution of the reward of followers.

23. Hazrat Abdullah bin Umar also says that the Prophet had said that such of the *Imams* with whom their followers are pleased will be sitting on mounds of musk on the day of judgement and shall have no fear or perturbation on that day.

24 Hazrat Abu Huraira reports that the Prophet had said that when the Imam says وَلَا الضَّآلِّيْن the angels say Amen. And whose Amen joins with the Amen of Angels will have all his sins forgiven.

--*Bukhari, Muslim.*

25. Hazrat Abu Huraira reports that when the Imam rises from *Ruku* saying سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ you should say رَبَّنَا لَكَ الْحَمْدُ whosoever says this all his previous sins are forgiven. —*Bukhari, Malik.*

26. Hazrat Abdullah bin Abbas reports that a man requested the Prophhet to let him know an act which ensures entry into Paradise, the Prophet said "you should call *Azan* for the prayer." The man said he may not be able to do it, the Prophet said then act as *Imam* and lead prayers. The man ex-

pressed his inability to do this also. The Prophet then said if you cannot do any of these two things then just stand behind the *Imam*.

—*Bukhari, Tibrani.*

It means you should stand in the first row behind the *Imam*.

27. Hazrat Rifaa bin Rafey reports that once the Prophet was leading the prayer and when he said سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ one of the followers said :

رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ After the prayer the Prophet said who was the person who said these words and he said I saw thirty angels rushing to record its reward, each trying to be first to record the reward of these words. —*Bukhari.*

28. Hazrat Zaid bin Khalid Al-Johni reports that the Prophet had said that whosoever made careful ablution and offered two *Rakat* of prayer with a devoted heart all his previous sins are forgiven.

—*Abu Daud*

In another report it is also said that for such a person Paradise is assured.

29. Hazrat Abdullah bin Umar reports that the Prophet had said that the prayer at the beginning of its time has an excellence over the prayer at the closing of the time, as the next world has excellence over this world. —*Abu Mansur*

30. Hazrat Abdullah bin Masud reports that once all men were sitting waiting for the prayer

when the Prophet came and asked if they knew what their Lord says. People said God and his Prophet know better. The Prophet repeated his question thrice and each time the response of the audience was the same. Then the Prophet said that your Lord says : by my dignity and majesty I affirm that there will be none who has offered his prayer in due time whom I will not send to Paradise. *Tibrani.*

31. It is reported from Hazrat Abu Huraira that the Prophet had said that the reward of offering prayer in congregation is 25 times more than offering singly.

—*Bukhari, Muslim* in a longer report.

In the report of Hazrat Abdullah bin Umar it is 27 times instead of 25.

32. Hazrat Abu Said Khadri reports that the Prophet had said in offering congregational prayer in town the reward is 20 times than offering prayer singly, while prayer in congregation in a forest is 50 times more. —*Abu Daud.*

It means that offering prayer in a forest after *Azan* and *Takbir* is double that of the congregation in town.

33. Hazrat Abu Amama reports that the Prophet had said that whosoever comes to the mosque after making ablution at home and after saying two *Rakat* of *Sunnat* stays on till he offers *Fajr* prayer, this prayer of his will be counted with the prayer

of the dutiful persons and this person will be included in the group of Rahman. —*Tibrani.*

34. Hazrat Abu Amama reports that the Prophet had said that whosoever has offered *Isha* prayer in congregation his prayer will be counted as keeping awake on *Shab-e-Qadr*. —*Tibrani.*

35. Hazrat Abu Huraira reports that the Prophet had said that the person who sits in the mosque after saying one prayer waiting for the next is like the soldier in a *Jihad* who sits on his horse tightly fighting resolutely against the enemy.

—*Ahmad, Tibrani.*

36. Hazrat Aiyesha reports that the Prophet had said that whosoever remains sitting after the *Fajr* prayer till he offers four *Rakats* of *chasht* prayer he is purified from all sins as if his mother had given birth to him just today.

—*Abu Yala, Tibrani.*

10. Rows of Congregation

1. Hazrat Abu Amama reports that the Prophet had said that on the first row of the congregation God and His angels send salutations. Some one asked what about the second and the Prophet again said on the first row of congregation God and His angels send salutations. The Prophet repeated this thrice and on the fourth time said, on the second row also. —*Ahmad* in a longer report.

2. Hazrat Anas reports that the Prophet had said that to straighten rows in congregational prayer is completing the prayer.

—*Bukhari, Muslim.*

3. Hazrat Abdullah bin Umar reports that the Prophet had said that whosoever joined the rewards in the congregational prayer God will join him. —*Abu Daud.*

4. Hazrat Jabir bin Samra reports that they were arranging the rows for congregational prayer when the Prophet came and asked if they were not arranging rows like the angels. People asked how the angels arranged the rows and the Prophet said that the first row is arranged and then each angel stands firm in his place. —*Muslim.*

5. Hazrat Abdullah bin Abbas reports that the Prophet had said that the best among you are

those whose shoulders and arms are flexible in prayer. —*Abu Daud.*

It refers to joining shoulder with the shoulder.

6. It is reported from Hazrat Abu Huraira that the Prophet had said that God and His angels send salutations on the right side of the line of the congregation. —*Abu Daud.*

7. Hazrat Aiyesha reports that the Prophet had said that those who join the rows of the congregation God sends His benedictions on them and His angels send salutations.

—*Ibn Haban* in a longer report.

8. It is reported indirectly from Hazrat Abu Hajifa that those who do not leave gaps in the rows of congregation are given the cheerful news of forgiveness and pardon. —*Bazar.*

9. It is reported from Hazrat Abdullah bin Abbas that the Prophet has said that those filling gaps in the rows of congregation are deserving of double reward.

10. Hazrat Anas reports that once when the congregation was arranged the Prophet addressing the participants in the prayer said : straighten the lines and stand firmly at your place. Look, just as I see things before me I also see things behind me.

—*Bukhari, Muslim.*

It means that during the prayer the insight is so great that I know each movement of those who are in the congregation.

11. It is reported from Hazrat Abu Huraira that the Prophet had said that among men those in the first row and among the women those in the last row are deserving of highest premium.

Muslim in a longer report.

12. Hazrat Arbaz bin Sarya reports that the Prophet used to pray thrice for those standing in the first row of the congregation and once for those in the second row. —*Ibn Maja, Nasai.*

13. Hazrat Aiyesha reports that the Prophet had said that the step which is to fill the gap in the row of the congregation God raises one degree in his position. —*Tibrani.*

14. It is reported from Hazrat Baraa bin Azib that the step which is taken to fill the gap in the row of the congregation is liked by God as the best of all steps. —*Abu Daud.*

15. Hazrat Abdullah bin Abbas reports that the Prophet had said that if a muslim fearing trouble to another brother muslim withdraws from the first row of congregation to the second. God will reward him double the reward of those in the first row. —*Tibrani.*

16. Hazrat Abu Huraira reports indirectly that people do not know the merit of the first row of congregation. If they know it they will draw lots for the place in the first row.

Bukhari, Muslim in a longer report.

11. Sunnats and Nafl etc.

1. Hazrat Umme Habiba reports that the persons who offer twelve *Rakats* or *Nafl* during one day and night over and above the *Farz* God builds for him a house in Paradise. —*Muslim.*

2. Hazrat Aiyesha reports that the Prophet had said that two *Sunnats* of the morning are best of everything in the world. *Tirmizi, Muslim.*

3. Hazrat Umme Habiba reports that the Prophet had said that whosoever offers four *Rakats* of *Sunnat* before the *Farz* of *Zohar* becomes immune from the fire of hell. —*Tirmizi.*

One report also says that whosoever has offered four *Rakats* of *Sunnat* of *Zohar* the fire of hell will not be able to touch him.

4. Hazrat Abu Ayub Ansari reports that the Prophet had said that for those who offer four *Rakats* of *Sunnat* of *Zohar* the gates of heaven are opened. —*Abu Daud.*

5. It is reported from Hazrat Bran bin Azib that the Prophet had said that the reward of four *Rakats* of *Sunnat* of *Zohar* is just as the reward of *Tahajjud* prayer. —*Tibrani.*

6. Hazrat Aiyesha reports indirectly from the Prophet that the Prophet had said that two

Rakats of *Sunnat* of the morning prayer are more dear to him than anything in the world.

—*Muslim.*

7. Hazrat Umme Habiba reports that the Prophet had said that for those who offer four *Rakats* of Sunnat before *Asr* have their house built in Paradise.

8. Hazrat Abdullah bin Umar reports that the Prophet had prayed for Divine mercy to those who offer four *Rakats* of *Sunnat* before *Asr*.

—*Abu Daud, Tirmizi.*

9. Hazrat Abu Huraira reports that the Prophet had said that whosoever offers six *Rakats* of *Nafl* after *maghrib* is given the reward of twelve years of devotion provided he does not do or say any improper thing in between. —*Ibn Khozaima.*

10. Hazrat Aiyesha reports that the Prophet had said that one who offers twenty *Rakats* of *Nafl* after *maghrib* prayer his house is built in Paradise.

—*Tirmizi.*

1'. Hazrat Kharija bin Huzaifa reports that the Prophet had said that the benefit of *witr* prayer is much more than camels of red colour.

—*Abu Daud.*

Camels of red colour are signs of great wealth in Arabia.

12. Hazrat Abdullah bin Umar reports that with those who sleep with ablution lives an angel who prays for forgiveness of his sins when he awakes. —*Ibn Habas.*

13 Hazrat Abu Huraira reports that the Prophet had willed to him three things : to keep fast for three days each month to offer *witr* prayer before sleep and two *Sunnat* prayers of *Fajr*.

—Tibrani, Muslim.

14. Hazrat Maaz bin Jabal reports that the Prophet had said that one who makes ablution before going to sleep whatever he prays from God when he wakes up at night is granted.

Abu Daud.

15. Hazrat Abu Amama reports that the Prophet had said that whosoever goes to his bed clean (after making ablution) and sleeps while reciting the name of God whatever of this world and of the next he asks of God while changing sides God never rejects his request. *—Tirmizi.*

16. Hazrat Abu Darda reports that the Prophet had said that whosoever goes to sleep thinking of his night prayer then whether he wakes up for prayer or not the premium of prayer is recorded for him. This sleep is the grace of God for him.

—Nasai, Ibn Haban.

It means that the premium of prayer is recoded and sleep is in the bargain. Thus it is God's grace that he slept and also got the premium of prayer.

It is also said in a report that those who leave their beds vacant for night prayers will be sent to Paradise without taking account.

17. Hazrat Haris bin Muslim reports from

his father that the Prophet quietly said into his ear that whosoever recites :

اَللّٰهُمَّ اَجِرْنِیْ مِنَ النَّارِ O' God, save me from the fire.

Seven times after morning and *maghrib* prayers will go to Paradise in whatever part of the day or night be dies. —*Nasai.*

18. Hazrat Ali reports that the Prophet had said that one who recites اٰيَةُ الْكُرْسِیْ, the verse of Throne, after every prayer if he dies before the next prayer will be admitted to Paradise. —*Baihiqi.*

19. Hazrat Abu Zar reports that whosoever recites.

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ

*There is no one worthy of worship except Allah, the one without partner. He gives life and death with His blessed hands and He has power over everything.

ten times after *Fajr* prayer sitting in the posture of prayer will remain immune from the devil's injury for the whole day. Ten merits will be entered in record, he will be advanced in status ten degrees and ten of his sins will be obliterated. —*Tirmizi.*

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* There is no one worthy of worship except Allah who is one without partner. The Kingdom is His and He alone deserves praise. He gives life and has death in his hands. All kinds of good is in his power and He is patent to do everything.

20. Hazrat Amara bin Shabib reports that the Prophet had said that whosoever recites this ten times even after *maghrib* prayer angels protect him from the devil all night, ten premiums are recorded to his credit, ten of his sins are forgiven and he gets credit for liberating ten slaves. —*Tirmizi.*

21. Hazrat Jabir bin Abdullah reports that the Prophet had said that after offering prayer in mosques offer some prayers also at home. In return for these prayers God will grant felicity to your home. —*Muslim.*

22. Hazrat Abdullah bin Masud reports that the Prophet was asked whether prayer in the mosque has excellence or prayer at home. The Prophet replied that he likes prayer at home better except *Farz* prayer.

—*Ibn Khozaima* in a longer report.

It means that *Farz* prayer should be offered in the mosque but *Nafl* prayers at home.

23. Hazrat Zaid bin Sabit reports that the Prophet had said : O people, offer prayers at home. Prayer at home is of great excellence except *Farz* prayer. *Ibn Khozaima.*

24. Hazrat Anas bin Malik reports that the Prophet had said : offering prayers at home you should import excellence to your home.

—*Ibn Khozaima.*

25. It is reported from one of the companions of the Prophet that the Prophet had said that the

prayer which is offered at home unseen by others has an excellence such as *Farz* over *Nafl*. —*Baihiqi*.

It means that offering prayer at home unseen by others has a distinctive excellence.

26. Hazrat Abu Zar reports that the Prophet had said that there is a charity for all joints of the body. To say *Subhan-Allah* (God is praise worthy) is a charity, to say Allah-o-Akbar (God is Great) is charity, to command good is charity, to forbid evil is charity. But if anyone recites two *Rakats* of prayer at the time of *Chasht* the charity of all joints is satisfied. —*Muslim*.

27. Hazrat Barida reports that the Prophet said that there are three hundred and sixty joints in a man's body and charity for each of them is essential. Some one said : who has the capacity to give so much charity. The Prophet said that every good act was a charity and offering two *Rakats* of *chasht* prayer satisfies all these charities. —*Ahmad*.

28. Hazrat Aqaba bin Amir reports that the Prophet had said that God had enjoined : O' progeny of Adam if you offer four *Rakats* of prayer in the beginning of the day I will be responsible for your safety till the evening. —*Ahmad, Abu Yala*.

According to learned men *chasht* prayer is meant by these *Rakats*.

29. Hazrat Abu Darda reports that the Prophet had said that whosoever offers two *Rakats* of *chasht* prayer cannot be counted among the indolent. One who offers four *Rakats* is recorded

among the devotees. Those who offer six *Rakats* at *chasht* are made immune from all worries for the whole day. Those who offer eight Rakats are recorded among the abstinants. One offering twelve *Rakats* of *chasht* has his house built in Paradise. —*Tibrani* in a longer report.

30. Hazrat Abu Bakr Siddiq reports that the Prophet had said that whosoever commits a sin and immediately after committing it makes ablution and offering two *Rakats* of prayer expresses penitance then God forgives him.

—*Tirmizi, Ibn Haban* in a longer report.

31. It is reported from Hazrat Abu Huraira that the Prophet had said that prayer of the night after *Farz* prayer had excellence over all prayers just as fast of *Ashura* after the *Ramazan* fast has excellence over all fasts. —*Muslim.*

32. Hazrat Abu Ayub Ansari reports that when the Prophet came to Medina the first thing he said was that whosoever offers prayer at night while others are sleeping will be safely admitted to Paradise. —*Tirmizi* in a longer report.

33 Hazrat Abu Malik Ashari reports that the Prophet had said that there are some upper quarters in Paradise whose inside can be seen from outside and outside from inside, that is they are very transparant. Among those who will be allotted these quarters will be those who rise at the night to offer prayer, that is those who offer *Tahajjud* prayer. —*Ibn Haban.*

34. Hazrat Abdullah bin Amr bin Aaas reports that the Prophet had said that God ordained that of all prayers he likes the prayer of Hazrat Daud best. His method of prayer was that he slept for half of the night and prayed for one third of the night and after prayer took rest in the sixth part of the night.

—*Bukhari, Muslim* in a longer report.

35. Hazrat Abu Amama reports that the Prophet had said that to rise at night is the way of the pious people which draws one near God, is an atonement for past sins and a preventive of future sins. —*Tirmizi.*

36. Hazrat Abu Huraira reports that the Prophet had said that God may have mercy on the person who rises for prayer at the later part of the night and also awakens his wife. If the wife does not awake he sprinkles water over her face. God may have mercy on the woman who rises at the alter part of the night and also awakens her husband and if the husband does not wake up sprinkles water over his face.

—*Ibn Daud, Nasai, Ibn Haban.*

37. Hazrat Amr bin Absa reports that the Prophet had said that God is very near his servant at the later part of the night. If you want your name to be recorded among the grateful do not hesitate. —*Tirmizi.*

That is if you want to profit by this time take the chance.

38. Hazrat Sahal bin Saad reports that one day Hazrat Jibril came to the Prophet and addressed him as follows : O' Muhammad, howsoever long you live in the world you have to die one day. O' Muhammad, whatever you do in this world will have its punishment. You may contract friendship with anyone you like but one day you are sure to part with him. Remember this much that the nobility and grace of the believer is in rising at night, that is in *Tahajjud* prayer and the respectability of man is in being indifferent to men.

—Tibrani.

39. Hazrat Abdullah bin Amr bin Aas reports that the Prophet had said that whosoever recites ten verses of the Quran in *Tahajjud* prayer will not be counted among the indolent. Who recites one hundred verses will be included among the pious and who recites one thousand will be included among the constant, that is worthy of a very great reward. *—Abu Daud.*

40. Hazrat Abu Huraira reports that the Prophet had said that while a man sleeps the devil continues to bind knots in his mind and persuades that plenty of night yet remains but if the person awakes and prays after making ablution all the knots bound by the devil are opened and the man rises happy and bright in the morning.

—Bukhari.

41. Hazrat Abu Amama reports that the Prophet had said that whosoever keeps up both the nights of *Idul fitr* and *Idul Azha* and who prays

both the night his heart will be alert on the day of judgement. —*Ibn Maja.*

Heart being alert signifies pardon and forgiveness.

42. Hazrat Abu Huraira reports that once the poor people and migrants complained against the rich and said that these men have gained greater merit. The Prophet said if they recited after every prayer thirty three times *Subhan Allah* (God is exulted), thirty three times *Alhamdo Lillah* (all praise to God) and thirty three times *Allaho Akbar* (God is great) then they too will not be lesser in merit. —*Bukhari, Muslim.*

43. Hazrat Abu Huraira reports that the Prophet had enjoined that they should recite *Subhan Allah, Alhamdo Lillah* and *Allaho Akbar* thirty three times each which will make 99 and then recite :

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

1. There is no one worthy of worship except Allah. He is one without partner the kingdom is His and all praise for Him. He gives life and death with his divinely hands and He is potent to do everything.

and thus make up hundred. Whosoever recited these words all his sins will be forgiven whatever their number. —*Muslim.*

44. Hazrat Jabir reports that the Prophet had

said that there is one moment in every night when whatever is prayer for from God is granted.

—Muslim.

45. The Prophet held the hand of Hazrat Maaz bin Jabal and said, O' Maaz by God I have affection for you. Maaz said, my mother and father be sacrificed for you, by God, I have also great affection for you. The Prophet said never miss to recite the following after any prayer :

اَللّٰهُمَّ اَعِنِّیْ عَلٰی ذِكْرِكَ وَشُكْرِكَ
وَحُسْنِ عِبَادَتِكَ

1. O' God help me that I remember Thee, offer thanks to Thee and offer prayer to Thee in the best manner.

—Nasai.

46. Hazrat Abdullah bin Masud reports that the Prophet had said that a woman's prayer is better at her house than in the mosque and the woman who offers prayer in the courtyard of her house is better than her offering it in an inner chamber. *—Abu Daud.*

47. The wife of Hazrat Abu Hamid Sahidi requested the Prophet that she wishes to offer her prayer with him. The Prophet said your prayer in the mosque of your locality is better than in my mosque and the better prayer than in the mosque of the locality is one which you offer in the courtyard of your house and still better is one offerred in the verandah of your house and yet better still is that offered in the inner chamber of your house.

After listening to this warning the wife of Abu Hamid built a small platform in the inner chamber of her house and offered her prayer on it till her death. After hearing these words of the Prophet she never went to the Prophet's mosque for prayers

—*Ibn Khozaima.*

It means that women should say their prayers in their own house which has greater excellence than prayer in the mosque.

48. Hazrat Abdullah bin Umar reports that the Prophet had said that everything had a chief. The chief of the man's sitting and the best one is that he should sit facing the Kaeba.

—*Tibrani.*

49. Hazrat Jabir reports that the Prophet had said that whosoever fears that he may not wake up at the later part of the night might offer *witr* prayer before sleep. But who is confident that he would wake up at the later part of the night should offer this prayer then. Prayer of the later night is approved and presentable. —*Muslim.*

It means that this is the time of the descent of angels and special indication of the Divine benevolence.

50. Hazrat Abu Said Khadri and Hazrat Abu Huraira report that the Prophet had said that whosoever awakens his wife in the night and offers prayers together or singly both are recorded among the grateful. —*Abu Daud, Nasai, Ibn Haban.*

51. Hazrat Ayas bin Maaviya reports that the

Prophet had said that one should offer at least some prayer in the later part of the night, even if it is for such a short time as is taken in milking a goat. —*Tibrani.*

It means howsoever of short duration. A goat can be milked in four or five minutes at the most.

52. Hazrat Abu Rafey reports that the Prophet said to his uncle Hazrat Abbas, should he not teach him a prayer which absolves him of all sins.*

O' my uncle, offer four *Rakats* of prayer in this way that in each *Rakat* after Sura *Fateha* and other verses recite.

سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ
وَلَا إِلٰهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ

(God is exulted Praise to God. There is no one worthy of worship except God and God is Great).

fifteen times, then in Ruku repeat this ten times and rising after Ruku ten times and in *Sajda* ten times, rising after *Sajda* ten times and in the second *Sajda* ten times and after the second *Sajda* before standing ten times. This will make up 75 times. Offer this prayer daily it possible, or once every Friday, or once a month or even once a year and if this too is not possible offer it at least once in the life time. —*Abu Daud, Ibn Maja, Baihiqi.*

The best method of this prayer is the one reported by Abdullah bin Mubarak which is that in the first Rakat after

سُبْحٰنَكَ اللّٰهُمَّ (Praise to Thee O' God)

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* This prayer is known as *Salatul Tasbih.*

recite the above fifteen times, then after Sura *Fateha* and other verses before Ruku ten times, in Ruku after

سُبْحَانَ رَبِّيَ الْعَظِيْمِ (Praise be to God the Great)

ten times, standing after Ruku and after

رَبَّنَا لَكَ الْحَمْدُ (O' our God ! praise to Thee) ten times, in the first Sajda

after سُبْحَانَ رَبِّيَ الْاَعْلٰے ten times before the second Sajda after

اَللّٰهُمَّ اغْفِرْلِیْ ten times (O' God forgive me)

in the second Sajda ten times. This makes up 75 times. Now do not sit after the second Sajda but stand erect and before Sura *Fateha* and other verses ten times and ten times thereafter. Then in the second Rakat like the first one ten times in *Sajda* etc. Then sit after the second *Sajda* and stand up after

اَلتَّحِيَّاتُ (Attahiyyat) and in the third

Rakat standing before Sura *Fateha* etc. ten times and after then ten times. Similarly in each part ten times. In the third Rakat stand erect and recite fifteen times before Sura *Fateha* etc. and ten times after them. Other parts should be done like the earlier Rakats and after the second *Sajda* completing اَلتَّحِيَّاتُ etc. finish the prayer. In these four Rakats repetition has been completed 300 times. This method had been adopted by most of

the Hanafi Ulama. Those who adopt the first method should recite this before اَلتَّحِيَّاتُ etc. As against after parts in this they should be recited after prescribed recitations.

53. Hazrat Abu Huraira reports that the prophet had said you should never miss two Rakats of Sunnat of *Fajr* even if horses are passing over you and trampling you. —*Abu Daud.*

It means that if you are prevented from offering these two *Sunnats* and the repression is such that horsemen remove you even then you should not miss two Sunnats of *Fajr*, even if you are trampled by horses.

54. Hazrat Abdullah bin Umar reports that the Prophet had said that Sura

قُلْ يَا أَيُّهَا الْكٰفِرُوْنَ (Say, O' rejectors)

is equal to one fourth of the Quran and Sura

قُلْ هُوَ اللّٰهُ أَحَدٌ (Say that God is one)

equal to one third of the Quran. The Prophet used to recite these two Suras in the *Sunnats* of the morning prayer and used to say that these two suras have been liked at all times.

—*Tibrani* in a longer report.

That is these are so good that the whole world likes them.

55. Hazrat Sauban says that the Prophet used to like very much to offer prayer of the afternoon

that is at the time of *Zohar.* Hazrat Aiyesha asked the reason why the Prophet liked to pray at this time and the Prophet said that at this time the gates of the heaven are opened and God inclines towards his servants with benevolent eyes and the prayer of this time is such that Hazrat Adam, Noah, Abraham and Jesus Christ have been observing it all along. —*Bazar.*

56. Hazrat Umar Farooq reports that the Prophet had said that the reward of the four Sunnats of Zohar is such as four Rakats of *Tahajjud.* All creatures sing the praise of God at the time of *Zohar.* —*Tirmizi.*

57. Hazrat Umm Salma reports that the Prophet had said that those who offer four Rakats of prayer before A*sr* God absolves them from the fire of hell. —*Tibrani.*

58. Hazrat Abu Malik Ashary reports that the Prophet had said that there are some upper quarters in Paradise whose inner side is visible from outside and the outer side from the inside. God has prepared these quarters for those who talk leniently, feed the poor and the humble and keep a lot of fasts to please God and at night when all are sleeping they are engaged in the worship of their Lord. —*Tirmizi.*

59. Hazrar Ali reports that the Prophet had said that those of my community who offer four Rakats of prayer before A*sr* will walk about in the world free from sins. —*Tibrani.*

60. Hazrat Ammar bin Yasir reports that the Prophet offered six Rakats after *Maghrib* himself and said that whosoever offered six Rakats of *Maghrib* will have all his sins forgiven even if they are as large as the spray of the ocean.

—*Tibrani.*

61. Hazrat Makhool reports that the Prophet had said that whosoever after *Maghrib* prayer before indulging in worldly talk offered two or four Rakats of prayer his prayers will be lifted to the subline. —*Razin.*

62. Hazrat Anas reports that the Prophet had said that four Rakats of *Tahajjud* after Isha are equal to four Rakats of

لَيْلَةُ الْقَدْرِ 'the night of Power.' —*Tibrani.*

63. Hazrat Abdulla bin Umar reports that the Prophet had said that whosoever offered *Chasht* prayer, kept three days of fast each month and never missed *witr* prayer his reward will be equal to a martyr. —*Tibrani.*

64. Hazrat Bara bin Azib reports that the Prophet had said that when you intend to go to sleep make ablution as for prayer and lying on the night side recite the following:

اللّٰهُمَّ اَسْلَمْتُ نَفْسِىْ اِلَيْكَ وَوَجَّهْتُ وَجْهِىْ اِلَيْكَ
وَفَوَّضْتُ اَمْرِىْ اِلَيْكَ وَاَلْجَأْتُ ظَهْرِىْ اِلَيْكَ
رَغْبَةً وَّرَهْبَةً اِلَيْكَ لَا مَلْجَاَ وَلَا مَنْجَا مِنْكَ
اِلَّا اِلَيْكَ اللّٰهُمَّ اٰمَنْتُ بِكِتَابِكَ الَّذِىْ اَنْزَلْتَ
وَنَبِيِّكَ الَّذِىْ اَرْسَلْتَ

1. O' God, I submitted myself to Thee and turned my face towards Thee and inclined myself towards Thee and entrusted all my affairs to Thee and taken Thy sole support. My likings and hopes depend on Thee and fear of Thee is ever present. There is no place of safety or deliverance except Thyself alone. There is no place of refuge against Thy anger except Thy mercy and Thy forgiveness. O' God I affirm my faith to the book revealed by Thee and to the Prophet sent by Thee.

whosoever goes to sleep after reciting this and does not talk anything and dies that night, his death will be on the right nature. —*Bukhari*, *Muslim*, etc.

In Tirmizi's report it is said that if this man dies the same night he will go to Paradise.

65. Hazrat Ali reports that the Prophet had said that those who offer *Tahajjud* prayer regularly will be given robes of Paradise and winged horses whose reins will be of pearls and rubies. These horses will be free from urination or dung. Obser-

vers of *Tahajjud* prayer will fly on them and go wherever they liked. Others who will see them will ask, "O' God, what are these people and how they reached this eminance ?" They will be told that this eminance was gained by their night prayers. When you people were sleeping these people were offering *Tahajjud* prayer.

—*Ibn Abid Dnnya* in a longer report.

66. Hazrat Asma, daughter of Yazid reports that the Prophet had said that on the day of judgement all the people will be raised together. Then a caller will shout : "where are those people who for prayer of the night used to leave their beds vacant ?" On hearing this call those who used to offer *Tahajjud* prayer will collect together and they will be sent to Paradise without taking account. Others will have their records examined.

—*Baihiqi.*

67. Hazrat Abdullah reports that the Prophet had said that the excellence of rising at night and praying over the prayer of the day is as giving charity secretly over giving it openly. —*Tibrani.*

68. Hazrat Anas reports that the Prophet had said that offering prayer in his mosque has the merit of ten thousand prayers and praying in the holy mosque (Bait-Ullah) is equal to one hundred thousand prayers while in the battle field of Jihad is equal to twenty thousand prayers and the greatest merit is of those prayers which are offered after rising at night for the pleasure of God.

—*Ibn Haban.*

It means that the person who offers *Tahajjud* prayer sincerely is entitled to greater reward than all these. In some reports the merit of praying in the Prophet's mosque is fifty thousand instead of ten thousand.

69. Hazrat Abdullah bin Abbas reports that the Prophet had said that if the person for praying in the night eats less, all the houris collect round him. —*Tibrani.*

70. Hazrat Abu Darda reports that the Prophet had said that God was very pleased and likes those people who leave their beds vacant at night for offering prayer. —*Tibrani.*

71. Hazrat Abdullah bin Amr bin Aas reports that the Prophet had said that one who offers *Chasht* prayer is equal to one who wages Jihad in the path of God. —*Tibrani.*

72. Hazrat Aqaba bin Amir reports that the Prophet said one day during the battle of Tabuk that one who offers two Rakat of prayer after sunrise all his sins are forgiven and he becomes so much immune from sins as if he was born just today. —*Abn Yala.*

73. Hazrat Abu Amama reports the the Prophet had said that whosoever after making ablution goes out of his house to offer Farz prayer is given the premium of a Haj and one who goes out for *Chasht* prayer is given the premium of one Umra. If there is no improper talk between two

prayers then these prayers are recorded in the sub-line. —*Abu Daud.*

74. Hazrat Abu Amama reports that the Prophet had said that the person who offers two *Rakats* of *Ishraq* prayer has all his sins forgiven and if he dies the same day he will be directly admitted to Paradise. —*Tibrani.*

75. Hazrat Abu Huraira reports that the Prophet had said that *Chasht* prayer is the prayer of sincere servants and only sincere men observe it.

—*Tibrani.*

76. Hazrat Abu Huraira reports that the Prophet had said that the name of one of the gates of Paradise is *zoha*. Those who observed *zoha* (Chasht prayer) will be told that this was their gate through which they should safely enter Paradise.

– *Tibrani.*

77. Hazrat Abdullah bin Barida reports from his father that the Prophet asked Hazrat Bilal what was his good act ? For when the Prophet went to Paradise in the night he heard the full of Bilal's shoes ahead of him. Bilal said that whenever any sin is committed by him he immediately offers two Rakats of prayer.

—*Ibn Khozima* in a longer report.

This report has been mentioned in full in the chapter on ablution.

78. Hazrat Saad bin Waqqas reports that the Prophet had said that the goodness of the man is

that whenever he intends to do anything he should take omen by *Istikhara.* —*Abu Yala.*

It means that whenever you intend to do anything you should take omen from God through *Istikhara.* *Istikhara* is taken in this way that two Rakats of prayer are offered before sleep and then go to sleep after reciting *Istikhara* prayer. Whatever is good for the man God gives satisfiaction to his heart. Correct method of *Istikhara* may be seen in my book *Muskhil Kusha.*

12. Friday Prayer etc.

1. Hazrat Abu Huraira reports that the Prophet had said that whosoever goes out for Friday prayer after making proper ablution and listens to the serman quietly sitting all his sins are forgiven not only from one Friday to the next but also of extra three day's sins. —*Muslim.*

2. Hazrat Abu Huraira reports that the Prophet had said that Friday prayer is atonement of sins from one Friday to the next and the fast of Ramazan is atonement for sins from one Ramazan to the next provided he refrains from heinous sins. —*Muslim.*

3. Hazrat Yazid bin Muryam reports that while he was going for Friday prayer he met Hazrat Ubada bin Rifaa. He asked me where I was going? I said I was going for Friday prayer. He said "glad tidings for you. This going is going in the path of God for the Prophet had said that the fire of hell is prohibited for one whose feet become dusty in the path of God." —*Tirmizi.*

4. Hazrat Sulman Farsi reports that the Prophet had said that whosoever takes a bath on Friday, anoints his hair, perfumes himself and goes for prayer fully purified, prays as much as prescribed by God, keeps quiet at the time of the sermon,

does not create dissensions among the muslims, God forgives his sins from one Friday to the next.

—*Bukhari.*

5. Hazrat Aus bin Aus reports that the Prophet had said that whosoever himself took the bath and let his wife do it, started for Friday prayer early, walked on foot, sat near the Imam, listened to the sermon and did not do any improper act, his reward is recorded as one year's Divine worship for each of his steps. —*Abu Daud.*

6. It is reported from Hazrat Aus that the Prophet had said that Friday is the sublimest day of all the days. Hazrat Adam was born and died on that day and ultimate sounding of the Horn صُور will be that day. You send a lot of salutations to me on that day. Your salutations are presented to me. Some one now will the Salutations be presented to you as your body will be reduced to dust. The Prophet said that earth had been prohibitted from reducing the bodies of Prophets. —*Abu Daud* in a longer report.

7. Hazrat Abu Huraira reports that the Prophet had said that there is one moment on which any prayer that is made is granted.

—*Bukhari, Abu Daud.*

Although there is difference of opinion among the learned men about this moment but the correct view is this that it is on Friday between the *Asr* and *Maghrib* prayers. Another view is that this mo-

ment is between the time of the Imam ascending the pulpit till the end of the praper.

8. Hazrat Abu Amama reports that the Prophet had said that the bath of Friday pulls out every sin of the man from its root.

—*Tibrani.*

9. Hazrat Abu Huraira reports that the Prophet had said that on Friday whosoever comes first for prayer gets the reward of sacrificing a camel and of a cow for one arriving next and of an egg for the one coming after the last, when the Imam comes out for delivering the sermon angels listen to the sermon. —*Bukhari.*

It means that the reward is recorded before the sermon and the recording is closed before the beginning of the sermon.

In a report from Hazrat Abu Bakr the reward is said to be Divine worship of twenties years for each step.

10. Hazrat Abdullah bin Masud reports that the Prophet had said that the order of sitting before God will be just as the order of attendance on Friday. Whosoever came first will have his seat nearest to God, the second will have the second seat and so on third and fourth and this fourth one with also be not very far from God.

—*Ibn Maja.*

It means that arriving early for Friday prayer indicates nearness to God.

11. Hazrat Abu Said Khadri reports that the

Prophet had said that whosoever recites Sura *Kahf* on Friday a light will shine over him from one Friday to the next. —*Nasai.*

12. Hazrat Abdullah bin Umar reports that the Prophet had said that whosoever recites Sura *Kahf* on Eriday a light will shine from his feet to the heaven and his sins committed between the two Fridays will be forgiven. —*Ibn Marduya.*

13. Hazrat Abu said Khadri reports that the Prophet had said that there are five such acts which if any one does during the day God will record him among the men of Paradise. These are to visit the sick, to join a funeral, to fast for the whole day to go out for Friday prayer and to liberate a slave. —*Ibn Haban.*

14. Hazrat Abu Bakr and Hazrat Umar bin Jahmin report that the Prophet had said that whosoever takes a bath on Friday all his sins are forgiven when he starts for Friday prayer ten virtues are recorded at each of his step and when he finishes the prayer a reward of two years of Divine worship is recorded to his credit. —*Tabrani.*

15. Hazrat Abu Musa Ashari reports that the Prophet had said that on the day of Judgement all the days will be brought as they are but Friday will be brought with serene features and bright face. Those who had observed Friday will walk on in this light as if accompanying a bride and bridegroom. Their bodies will be white like ice and their bodies will emit the perfume of musk and they will be walking over the mounds of campher. People will repeated-

ly look at them in wonder till they enter Paradise. Now will attain to their position except those who call for prayer five times for the sake of God.

—Tibrani, Ibn Khozaima.

It means that on the day of Judgement everything will be given a shape and feature by which people collected on the plain of Judgement will recognise them. Fast will be given one shape, Ramazan another shape. Similarly days and months will be brought in particular shapes, but other days will have ordinary shapes those who had properly observed Friday and the day of Friday will be in such a shape that people will be surrounding them like the procession of brides and bridegrooms. All these who had observed Friday will walk to Paradise in this light.

16. Hazrat Abu Huraira and Hazrat Khozaifa report that the Prophet had said that by giving us the day of Friday God had given us a position superior to all former nations. Jews were given Saturday and Christians Sunday. Those will be behind us till the day of Judgement. We have come last of all but our forgiveness will be before all. *—Muslim.*

It means that we should have precedence over them because of our venerating Friday and forgiveness will be before all other nations.

17. Hazrat Anas reports that the Prophet had said that there are twenty four hours in the day and night of Friday and on every hour God releases six hundred inmates of hell.

In the reports of Tibrani and Isbahani there is this addition over the report of Abu Amama that God builds a house for him in Paradise.

18. It is reported from Hazrat Abu Huraira that whosoever recited Sura *Ham-mim Dukhan* on Friday seven thousand angels pray for his forgiveness and all his sins are forgiven.

—*Tirmizi.*

19. Hazrat Abdullah bin Abbas reports that the Prophet had said that whosoever recite Sura *Al-i-Imran* on Friday angels of God shower salutations on him till sunset. —*Tibrani.*

13. Zakat and Charities etc.

1. Hazrat Abu Huraira and Hazrat Abu Said Khadri report that the Prophet had said that whosoever offers five time of prayer, keeps Ramazan fasts, pays up zakat and refrains from committing heinous sins, for him gates of Paradise are opened and he is told to enter into Paradise with safety.

—*Nasai.*

2. Hazrat Abu Huraira reports that the Prophet had said that whosoever satisfied him on six points he would guarantee Paradise for him. Hazrat Abu Huraira asked what were these points and the Prophet said : prayer, zakat safeguarding his private part, preservation of his stomach from the food of illegitimate income and preserving of his tongue from evil things. —*Tibrani.*

3. Hazrat Abu Huraira reports that a country man came to the Prophet and asked him to indicate him such acts which ensure Paradise to him. The Prophet said : do not assign any partner to God, offer regular prayers, pay up zakat and keep up the fast of Ramazan. The man said : "By God I will do all this neither more norless" and so saying he left. While he was going the Prophet pointed out to him and said : whosoever wants to see an inmate of Paradise let him see this man.

—*Bukhari, Muslim.*

4. It is reported from Abu Huraira that the Prophet had said that whosoever gives in charity, even such a small thing as a date God takes this charity in his right hand, provided that the charity is from the legitimate income for God likes only pure things. Then He fosters this charity and increases it till one date becomes equal to a mountain.

—*Bukhari*, *Muslim* in a longer report.

5. Hazrat Aiyesha reports that the Prophet had said that God fosters a date or a morsel of loaf in such a way as you tend a filly or a calf and then inereases it to the extent that it becomes equal to the mountain of Uhud. —*Ibn Haban.*

Uhad is the name of a mountain of Medina. The battle which was fought here against the unbelieves is also called the battle of Uhud.

6. Hazrat Abu Huraira reports that the Prophet had said that in return for a morsel of loaf three persons are sent to Paradise, viz. one who orders, one who cooks and one the servant who went to give this morsel to the poor.

—*Hakim*, *Tibrani.*

That is the master of the house, the lady of the house and the servant all the three gain forgiveness in the return for a morsel of bread.

7. It is reported from Hazrat Abu Huraira that the Prophet had said that charity does not diminish wealth, those who forgive lapses are given

increase in honour and those practicing humility have their ranks advanced.

—Muslim.

8. Hazrat Ali bin Hatim reports that the Prophet had said that whosoever can be saved from hell by giving half of a date in charity should save himself from hell by ding it.

—Bukhari, Muslim.

9. It is reported from Hazrat Anas bin Malik that the Prophet had said that charity saves a man from the displeasure of God and saves the man from a bad death. *—Tirmizi.*

10. Hazrat Aqaba bin Amir reports that the Prophet had said that on the day of Judgement when others will be giving their account, givers of of charity will be under the shadow of what they gave. *—Ahmad, Ibn Khozaima.*

It means that whosoever has given something in charity what he had given will keep him in shadow like a canopy and save him from the sun.

11. Hazrat Aqaba bin Amir reports that the Prophet had said that if there in nothing to give in charity say something good to the people and if this also not possible then do not cause injury to anyone. *—Bazar, Ibn Haban.*

It means that to talk good to the people and to refrain from causing injury to others is also charity.

12. It is reported from Hazrat Amr bin Auf

that the Prophet had said that charity increases the life of a Muslim and saves him for a bad death and by going charity pride and egoism is not born in a man. —*Tibrani.*

13. Hazrat Abu Huraira reports that the Prophet had said that a generous man is nearer to God and Paradise and if a generous man is ignorant he is dearer to God than a miser man of piety.

—*Tirmizi.*

14. A long report of Abu Daud says that the Prophet had said that if God wishes well of a nation he makes sensible men their chief and gives wealth to the generous.

—*Abu Daud* in a longer report.

15. Hazrat Abu Huraira reports that the Prophet had said that the best charity is that the wealth is retained. The upper hand is better then the lower hand. —*Muslim.*

It means that all the wealth should not be given away and become poor. The upper hand means the hand of the rich is better than the hand of the begger.

16. It is resported from Hazrat Abu Huraira that one dirham becomes more than one hundred thousand Dirhams. —*Bukhari.*

Some one asked how this happened and the Prophet said that a man who has great wealth has given one hundred thousand dirhams in Charity but another man has only two dirhams and he gave

in charity one of them, then his one dirham is more than the millionaire's one hundred thousand.

—*Ibn Haban.*

17. Hazrat Umm Bajid represented to the Prophet that sometimes a begger comes to her door when she has nothing to give. The Prophet said that if there is nothing but a burnt hoof of the goat give away that. — *Tirmizi, Ibn Haban.*

It means that even if there the least valuable thing it may be given as it is better that sending away a begger empty handed·

18. It is reported from Hazrat Abu Huraira that the Prophet had said that whosoever gives charity with so much secrecy that the left hand does not know what is given from the right then this man will be under the shadow of the Divine throne on the day of judgement.

—*Bukhari* in a longer report.

19. Hazrat Abu Amama reports that the Prophet had said that to give charity secretly cools the displeasure of God. Helping the relatives increasees life. —*Tibrani.*

Helping relatives means to treat them well.

20. Hazrat Abu Zar asked from the Prophet what was the best charity and the Prophet replied to give secretly. —*Ahmad* in a longer report.

The Quran mentions both the open charity and the secret charity. If open charity is given with a view to induce others it is better to give

openly, but if there is a fear of hopocricy then give it secretly. Some learned men have said that *zakat* should be given openly and other charity secretly.

21. Hazrat Abdullah bin Masud's wife Hazrat Zainab reports that the Prophet insisted on the women to give charity when one of the women asked: "Shall we give charity to our relatives?" The Prophet said : then you will get double reward, one of charity and one of helping relatives.

—*Bukhari, Muslim* in a longer report.

22. Hazrat Salman bin Amir reports that the Prophet had said that charity given to the poor has one reward but that given to relative has double merit, one of charity and the other of helping the relatives. —*Nasai.*

23. Hazrat Abu Huraira reports that the Prophet had said that one who gives charity in pairs is entitled to Paradise and all the gates of Paradise are opened for him. —*Tibrani.*

It means that whatever he gives in charity is in pairs, if he gives bread he gives two and if a coin then two.

24. Hazrat Umm Kulsum daughter of Aqaba bin Amir says that the Prophet had said that best charity is that given to an inimical relative.

—*Tibrani.*

That when he is relative and is hostile to him. Its excellence is due to the fact the despite hostility and emmity the relative had been provided for.

25. It is reported from Hazrat Abu Huraira that the Prophet had said that two angels descend from heaven every morning and pray : one says, O' God, give more to those who spend in good cause and the other says, O' God, destroy the wealth of the miser. —*Bukhari, Muslim.*

26. Hazrat Abu Huraira reports that the Prophet had said that God's injunction is : O' my servants spend and you will be given.

—*Bukhari, Muslim.*

That is do not fear spending in my path. The more you will spend the more will be given to you.

27. The Prophet told Hazrat Bilal : Do not be afraid of spending and have no fear that Lord of Heavenly Throne will giveless. —*Tibrani.*

That one who is the Lord of Heavenly Throne how can there be any shortage in His treasure.

28. Hazrat Abdullah reports that some one asked the Prophet, O' Prophet of Islam, what is the best Islam ? The Prophet said, feeding the poor and saluting every Muslim whether you know him or not. —*Bukhari, Muslim.*

29. It is reported from Hazrat Jabir that the Prophet had said that feeding the poor ensures Divine benevolencc.

30. Hazrat Abdullah bin Umar reports that the Prophet had said that to feed well a hungry

man and quench his thirst increases the thirty five hundred years poth to the hell still further.—*Hakim*

The word in the report is pit. The path between each pit is of five hundred years. For brevity I have given the total distance.

31. Hazrat Jabir reports that the Prophet had said that whosoever had planted a fruit bearing tree tnen whosoever eats its fruit will be charity. Even the fruits stolen will be charity. Whosoever takes away anything from those fruit is also charity.
—*Muslim.*

32. Hazrat Jabir reports that the Prophet had said that whosoever man or beast eats from a fruit bearing tree is the charity of the planter of the tree till the day of Judgement. —*Muslim.*

33. Hazrat Anas reports that the Prophet had said that planting of a fruit bearing tree is a running charity till the day of Judgement.
—*Bazar, Abu Naim.*

34. Hazrat Abu Said Khadri reports that the Prophet had said that whosoever feeds a hungry man God will feed him with fruits of Paradise and whosoever gives water to the thirsty God will give him sealed wine of Paradise and whosoever clothes a poor man God will give him robes of Paradise.
—*Tirmizi.*

35. Hazrat Abdullah bin Umar reports that some one asked the Prophet that whenever he fills the cistern with water for his camel other camels also come to drink from it and whether there is a reward of feeding these other camels. The Prophet

said that good treatment of every living animal has merit and reward. —*Ahmad.*

36. Hazrat Abu Huraira reports that the Prophet had said that someone had given water to a thirsty dog and God forgave his sins. People asked if doing good to animals also deserves reward. The Prophet replied to do good to all living being is deserving of reward.

—*Bukhari, Muslim* in a longer report.

37. Hazrat Anas reports that the Prophet had said that tnere are seven things whose merit continues after the death. Although the man is in his grave he continues to get the reward. These are : to learn religious knowledge, to construct a canal, to dig a well, to plant a tree, to build a mosque, to leave the Quran for recitation of others and the good child who continues to pray for the forgiveness of sins of his father after his death.

—*Bazar, Abu Naim.*

Planting of trees indicates that people will benefit by its shade and its fruits and the Quran should be donated for recitation or to be given to some one for recitation.

38. Hazrat Jabir bin Abdullah reports that the Prophet had said that one who digs a well will be rewarded for any animal which drinks from it till the day of Judgement. —*Bukhari.*

39 Hazrat Abdullah bin Abbas reports that the Prophet had said that the charity of Idul Fitr atones for all lapses of a man. Who gave it before the prayer it is the appreciated *zakat* and who gives after prayer it is just a charity. —*Abu Daud.*

40. Hazrat Jarir reports that the Prophet had said that until charity is given the fasts of Ramazan remain suspended between the earth and the heaven. *—Ibn Shahin.*

41. It is reported from Hazrat Kasir bin Abdullah that some one asked the Prophet : about whom is the verse :

قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ

But those will proper who purify themselves and glorify the name of their Guardian-Lord and (lift their hearts) in Prayer. —87 : 14.

The Prophet said that this is about the charity of *Idul Fitr.* *—Ibn Khozaima.*

42. Hazrat Saad's mother had died and he came to the Prophet and represented : "My mother had died without making a will. Can I now give her any premium ?" The Prophet said, yes, give water to the thirsty. Thereupon he dug a well and donated it in his mother's name.

—Tibrani, Abu Daud, Ibn Haban.

43. It is reported from Hazrat Abdullah bin Abbas that the Prophet had said that charity does not diminish the wealth. Whosoever gives charity, that charity before passing to the hands of the needy reaches the hand of God.

—Tibrani in a longer report.

Reaching charity in the hands of God indicates that it has been appreciated.

44. Hazrat Abu Huraira reports that the Prophet said that a man heard a voice from a cloud that such and such a man's grove be irrigated. That speck of cloud started and rained over a rocky land from which water flowed down thought a brook and it was seen that a man standing near a grave was directing the water by a spade towards his grove. When the man asked his name it was found to be same as heard from the speck of cloud. Then after relating the whole incident the man was asked what was his good act for which the cloud was ordered to rain over his grove. He said that he makes three lots of all his produce, one of which he gives in charity, another spends on his family and the third he uses for the maintenance of the grove.

—*Muslim.*

It means that one who spends part of his income in the path of God then God gives abundance in his earning and helps him in his work.

14. Refraining from begging

1. Hazrat Sauban reports that the Prophet had said that whosoever promised to him that he will never beg the Prophet is ready to stand guarantee for his admission to Paradise.

—*Nasai, Ahmad, Ibn Maja.*

2. Hazrat Hakim bin Hazam reports that the Prophet had said that the hand of one who gives is better that the hand of one who begs. Whosover seeks piety and contentment God grants him contentment. Whosoever wants to refrain from begging God makes him rich.

—*Bukhari, Muslim* in a longer report.

3. Hazrat Abu Huraira reports that the Prophet had said that richness does not depend on wealth but it is a matter of feeling.

—*Bukhari, Muslim.*

4. Hazrat Abdulla bin Masud reports that the Prophet had said that whosoever happened to be starving and he began to beg from the people, God will never relieve his starvation and whosoever asked from God He will certainly give him sustenance sooner or later.

—*Abu Daud.*

5. Hazrat Fuzala bin Ubaid reports that the Prophet had said that lucky was the man who

accepted Islam and spent a contented life independent of others. —*Tirmizi.*

6. Hazrat Abdullah bin Umar reports that sometimes the Prophet used to give something of himself. Abdullah said : O' Prophet, attend to those who are poorer than myself. The Prophet said : you should take whatever is obtained without asking and accept whatever you get without asking. You may keep it with you if you like or give it to some one else. Do not covet for a thing which is not obtained without asking. —*Bukhari, Muslim.*

It means that if God gives something without asking do not refuse it whether you keep it for yourself or give it in charity.

7. Hazrat Abid bin Umar reports that the Prophet had enjoined that if you get anything without asking or waiting for it you should accept it and add it to your possession. If you are rich then give it to some one who needs it. —*Ahmad.*

8. Hazrat Miqdad bin Madikarab reports that the Prophet had said that the best food is one which is secured from your earning. The Prophet of God, Hazrat Daud used to earn for his living. —*Bukhari.*

9. Hazrat Abu Huraira reports that the Prophet had said that God likes very much the man who in content. —*Bazar* in a longer report.

10. Hazrat Jabir reports that the Prophet had said that contentment is a treasury which is never in want. —*Baihiqi.*

15. Loan and Facility for the Indebted

1. Hazrat Bara bin Azib reports that the Prophet had said that whosoever lands his fertile goat to another and lends money to some one, or directs a man to the right path will have the reward as for liberating a slave. —*Tirmizi.*

2. Hazrat Abdullah bin Masud reports that the Prophet had said that every loan is a charity. —*Tirmizi.*

That is the reward giving loan is as that of charity.

3. Hazrat Abu Amama reports that the Prophet had said that a man who used to advance loans to the people was admitted to Paradise and he saw the following written on the gate of Paradise : Charity has the reward of tenfold and lending of eighteen fold. —*Tibrani.*

4. Hazrat Abdullah bin Masud reports that the Prophet had said that no Muslim gives a loan to anothei Muslim but he gets the reward equal to double the charity. —*Ibn Haban.*

That is if an advance is made of ten repees to any one it get the reward of having given twenty rupees in charity.

5. Hazrat Abu Huraira reports that whosoever gives facility to the poor debtor for the return of his loan God will grant him facilities in this world and the next.

—*Ibn Haban.*

6. Hazrat Qatada reports that the Prophet had said that whosoever likes that God saves him from hardship on the day of judgement he should provide facilities for his indigenous and poor debtor or remit the loan. —*Muslim.*

7. Hazrat Hazaifa reports that the Prophet had said that a dying man was asked by angels what good work had he done. He said he does not remember. The angels insisted that he should recollect and he said that he used to lend money and had directed his collectors to give time to the poor and not to oppress the rich debtors. God ordered the angels to deal leniently with this man and not to givs much pain in taking his soul.

—*Bukhari, Muslim.*

8. Hazrat Abu Huraira reports that the Prophet had said that whosoever gave facility to his poor debtor or remitted his debt God will gave him place under the shade of the Divinely Throne.

—*Tirmizi.*

9. Hazrat Abul Yasr reports that the Prophet had said that whosoever gives time to his poor debtor or remits his loan God will give him first of all a palce under the shade of His Throne.

—*Tirmizi.*

10. Hazrat Barida reports that the Prophet had said that whosoever gave time to his debtor will get reward according to the amount of debt during the moritorium. —*Hakim.*

11. Hazrat Abu Huraira reports that the Prophet had said that whosoever relieved the distress of a Muslim, God will glve him such a light over bridge of *Sirat* on the day of judgement that God only knows how large number of people will be benefitted by its glare —*Tibrani.*

12. Hazrat Abdullah bin Abbas reports that one day the Prophet came to the mosque and said whosoever gave time to a poor debtor or remitted his debt God will save him from hell.

—*Ibn Abid Dunya.*

13. Hazrat Abdullah bin Abbas reports that the Prophet had said that whosoever gave time to his poor debtor God will forgive his sins.

—*Tibrani.*

16. Fast

1. Hazrat Abu Huraira reports that the action of every one is his own but the fast is Mine and I myself will give reward of it.

—*Bukhari,* Heavenly report.

2. Hazrat Abu Huraira reports that the Prophet had said that fast is a thing which saves from hell. Fast will repel hell like a shield.

—*Bukhari.*

3. Hazrat Abu Huraira relates that the Prophet had said that one who keeps fast should refrain from obscenity. If any one quarrels with him or abuses him he should tell that he is fasting and will not reply to his abuse. The mild offensive smell of the mouth of the fasting man is better than the smell of musk.

4. Hazrat Abu Huraira reports that the Prophet had said that the reward of each good act is ten times and sometimes seven hundred times. For one good act seven hundred merits are recorded. But fast is distinct from all good acts. Its reward is especially with Me and I will myself give it. My servant has abstained from eating and drinking for My sake and so I myself will give its reward.

—*Muslim, The Heavenly Report.*

5. Hazrat Sahal bin Saad reports that the Prophet had said that one who has fasted will enter Paradise by a special gate which is named *Rayyan.* When all those who had observed fast had entered, this gate will be closed and no one could enter by that gate. —*Bukhari.*

6. Hazrat Sahal bin Rabi reports that the Prophet had said that those who will enter by the *Rayyan* gate will never be troubled by thirst.

—*Tirmizi.*

7. Hazrat Abu Huraira reports that the Prophet had enjoined : wage holy war for God will give you booty in it, keep fast and you will be healthy, travel and you will become rich.

– *Tibrani.*

8. Hazrat Abdullah bin Umar reports that the Prophet had said that fast and the Quran will both intercade on the day of judgement. The fast will say : This servant has refrained from eating and drinking for my sake and so my intercession for him be accepted. The Quran will say : He did not sleep in the night for my sake and so my intercession for him he accepted. God will accept both these intercession.

—*Tibrani.*

9. Hazrat Abu Amama requested the Prophet to let him know the best act. The Prophet said : keep fast. There is no act better than this.

—*Ibn Haban.*

10. Hazrat Abu Amama requested the Pro-

phet to let him know some act which might give him admittance to Paradise. The Prophet said : keep fast. There is no act better than this. Abu Amama followed it to the extent that never smoke was seen to come out of his house except when he had some guest *—Ibn Haban*

11. Hazrat Abu Huraira reports that the Prophet had said whatever is prayed for at the time of breaking first will be granted and never refused.

—Tirmizi in a longer report.

12. Hazrat Salman Farsi reports that on the 29 of Shatan the Prophet delivered a sermon and especially made this announcement.

O' people ! A very auspicious month is about to cast its shade over you. There is one night in this month when prayer in it is better than prayers of one thousand months. God has commanded fasts in this month. Waking at night is appreciable. Whosoever offered *Nafl* prayer in this month will get the credit of *Farz* prayer of other months and the merit of *Farz* prayer of this month is equal to seventy *Farz* prayer of other months This is the month of patience and the reward of patience is paradise.

This is the month of mutual help and sympathy. A believer's sustenance is increased in this month. Whosoever had another's fast broken his sins are forgiven and he is saved from hall. The man who gives breakfast to another is rewarded like one who has kept fast and there is no decrease

in the reward of one who breaks the fast. People said, O' Prophet of God. we are not all in a position to give breakfast to another or feed him. The Prophet said, even to give a date or some milk or water for breakfast is enough. The first ten days of this month are of divine mercy, the next ten days are of forgiveness of sins and the third ten days are of safety from hell. God will forgive the man who eases the work of his subordinates this month. Four acts are very necessary in this month. Two of which are such which will please God and two such as are inevitable for you, one of these four is the affimation of faith and the second is much seeking forgiveness of sins. These two are very much liked by God. Next is to pray for paradise and safety from hell. These two are most essential for you. Regular keepers of fast will be given drink from my tank and will then be admitted to Paradise on the day of judgement and he will not be thirsty till he enters Paradise.

—Ibn Khozaima.

14. Hazrat Abu Huraira reports that the Prophet had said that on the 1st Ramazan the doors of Paradise are opened and the doors of hell closed and the devils are interned.

—Bukhari, Muslim.

15. It is reported from Hazrat Imam Hasan that the Prophet had said that on every night of Ramazan six lakhs of men are released from hell and on the last night of Ramazan men equal to the

total number of men released are delivered from hall. —*Baihiqi*.

In some reports the figure is ten lakhs also.

16. Hazrat Amr bin Murra reports that a person represented to the Prophet : After affirming and believing in the unity of God and your Prophet hood if I offer five times of prayers, keep up the fasts of Ramazan, awake and pray in the night of Ramazan and regularly pay the *zakat* what will be my position ? "You will be in the ranks of martyrs and the truthful before God," replied the Prophet.

—*Ibn Haban*.

17. It is reported from Hazrat Sahal bin Saad that the Prophet had said that those who are prompt in breaking fast will ever remain on goodness. —*Bukhari, Muslim, Ibn maja*.

18. Hazrat Abu Huraira reports that the Prophet had said that God is very pleased with the man who is prompt in breaking fast.

—*Tirmizi*.

It mean that fast should be promptly broken immediately after sunset without waiting for the appearance of stars.

19. Hazrat Abu Malik Asaadi reports that the Prophet had said that those who are regular in keeping fasts will be given such transparent quarters in Paradise that the outside will be visible from inside. —*Ibn Haban*.

20. Hazrat Salman bin Amir reports that the Prophet had said, "break your fast with dates. There

is divine blessing in it. If the date is not available then break your fast with water as it is pure."

—*Abu Daud.*

2.. It is reported from Hazrat Sahal bin Saad that the Prophet had said that so long as my community would not wait for appearance of stars in breaking fast it would be on the right.

—*Ibn Haban.*

22. Hazrat Salama bin Qaisar reports that the Prophet had said that whosoever for God's sake kept one day's fast God will keep him away from hell at a distance of the life long flight of a crow.

—*Baihiqi, Ibn Yala.*

Since the crow has long life its example is given here to indicate very long distance.

23. It is reported from Hazrat Abu Huraira that the Prophet had said that whosoever for God's sake kept one day's *Nafl* fast his reward will be so large on the day of judgement that even if gold equal io the whole world is given in this world will not equal it. —*Tibrani.*

24. Hazrat Abu Said reports that the Prophet had said that there is no one who keeps a day's fast for God's sake whom God does not remove from the hell to the distance of seventy year's journey.

—*Bukhari, Muslim, Tirmizi, Nasai.*

It means that the distance that a traveller covers in seventy years in created between him and the hell.

In *Nasai* this report is from Hazrat Abu Huraira.

25. Hazrat Abud Darda reports that the Prophet had said that whosoever keeps a day's fast for the sake of God a gulf is created between him and the hell whose width is equal to the distance between the earth and the sky.

—*Tibrani.*

17. Sahri

1. Hazrat Anas bin Malik reports, that the Prophet had said : "Do eat Sahri in which there is blessing." — *Bukhari, Muslim.*

2. The Prophet called Hazrat Arbaz bin Sarya to join him in eating Sahri with the words : "Arbaz come to the auspicious foad." — *Abu Daed.*

3. Hazrat Abdullah bin Abbas reports that the Prophet had said : "Have some sleep at noon to facilitate waking up in the night and eat something at *Sahr* to gain strength for fasting."

—*Ibn Maja.*

4. It is reported from Hazrat Abu Said Khadri that the Prophet had said that eating at *Sahr* is a blessing. If nothing else was available drink some water. God and His angels send blessings to those who eat *Sahri.*

—*Amad.*

God's blessings means His benevolence and the angels blessings mean prayers for forgiveness of his sins.

5. It is reported from Hazrat Abu Huraira that the Prophet had said that the best food for *Sahri* is dates. —*Abu Daud.*

In Tibrani this report is from Hazrat Saeb bin

Yazid in which there is also prayer for Divine blessing.

6. Hazrat Abdullah bin Haris reports that once he went to the Prophet when he was eating *Sahri.* When I met him he said : "God has given His blessings to *Sahri,* so you should never miss it." —*Nasai.*

7. Hazrat Abdulla bin Abbas reports that the Prophet had said that no account will be taken of the food of three persons provided their food is from legitimate income ? One who fasts, one who eats *Sahri* and one who maintains horses for the defence of the frontiers of Islamie State.

—*Ahmad.*

18. Nafl Fasts

1. Hazrat Abu Ayub reports that the Prophet had said that whosoever kept the fast of Ramazan and also six days of the fast of Shawwal it will be taken as if he has fasted all his life.

—*Muslim.*

2. It is reported from Hazrat Sanban that the Prophet had said that joining six days of the fasts of Shawwal is equal to the fast of a whole year. Every good act is equal to ten such acts.

– *Ibn Maja, Nisai*.

It means that the reward of each good act is at least ten times. Thirty days of the fasts of Ramazan is thus equal to three hundred days and six days of Shawwal equal to sixty thus making the total of three hundred and sixty which is the number of days in the year. So the reward of a whole year's fast is recorded. The six days of fast may be observed on any days of the month, continuously or with gaps, excepting the Eid day.

3. Hazrat Abu Qatada reports that some one asked the Prophet how was the fast of the day of *Arafa*. The Prophet said that by observing the fast of *Arafa* sins of a year back and a year ahead are forgiven.

In Tibrani report of the same effect is from Hazrat Zaid bin Arqan.

4. Hazrat Sahal bin Saad reports that the Prophet had said that whosoever observed the fast of *Arafa* his sins of two years will be forgiven.

There is no mention of past or future in this report. *Arafa* is the 9th of the month of Zilhijja. Those who are performing Haj should not keep this fast.

5. It is reported from Hazrat Abu Huraira that the Prophet had said that after Ramazan the fasts of Muharram have greatest excellence while prayer in the night after *Farz* prayer has greatest excellence. —*Muslim.*

In *Nasai* this report is from Hazrat Zandab bin Safian and in *Tibrani* from Hazrat Saad bin Zubair.

6. Hazrat Qatada reports that the Prophet had said that the fast of 10th Muharram atones for the sins of a whole year.

—*Muslim.*

7. Hazrat Abu Qatada reports that the Prophet had said that he hopes that in lieu of the fast of Muharram God will forgive the sins of a year past and a year future.

—*Ibn Habar.*

8. Hazrat Abu Huraira reports that the Prophet had said that by increasing the maintenance of the wife and children on the 10th the whole of the year is blessed. —*Baihiqi.*

That is the 10th of Muharram.

9. Hazrat Usama bin Zaid reports that the Prophets used to observe a large number of fasts in the month of Shaban and used to say that people are indifferent to this month on the 15th night of which peoples' records of deads are presented. It is my earnest wish that when the record of my deeds is presented, I am counted as one observing fast. — *Baihiqi.*

10. It is reported from Hazrat Abu Qatada that the Prophet had said that the fast of three days each month and the fast of Ramazan are counted as fasts of the whole year.

—*Muslim.*

11. Hazrat Abu Huraira reports that the Prophet had indicated to him the importance of three things, viz keep three days of fast each month, offer two *Rakats* of *Chasht* and offer *witr* prayer before sleeping. —*Bukhari.*

This report is also made by Hazrat Abu Darda and both these reports have been mentioned earlier.

12. The Prophet told Hazrat Abdulla bin Amr bin Aas that he kept fast all the day and wake up all the night, but he should not do so. After all his body has also some claim over him. Your eyes have claim, your wife has claim. If he was so fond of fasts he should keep three days of fast each month which will be equal to the fast of the whole year.

—*Bukhari, Muslim* in a longer report.

13. It is reported from Hazrat Qudama bin Qahtar that the Prophet had said that the fasts of 13th, 14th and 15th of the month are the fasts of the days of *Baiz* and their reward is as if one has fasted all his life.

—*Abu Daud, Ibn Maja.*

This report is also narrated by Hazrat Jarir.

14. Hazrat Abu Huraira reports that the Prophet had said that on Mondays and Thursdays peoples' record of deads is presented before God. I wish that the day that my record of deads is presented I am observing fast.

—*Tirmizi.*

This report is narrated by many of the Companion. In some reports Sunday and Thursdays are also mentioned.

1 . It is reported from Hazrat Abdulla bin Umar that the Prophet had said that the method of the fast of Hazrat Daud was the best. He fasted one day and left off the next day.

—*Bukhari, Muslim.*

16. Hazrat Abdulla bin Umar reports that the Prophet had said that there was no better fast than the fast of Hazrat Daud. —*Bukhari, Muslim.*

It means that he used to fast on alternate days and this was the best way as it gave rest for a day and gave one the habit of fasting.

17. Hazrat Umm Ammara brought food for the Prophet. The Prophet asked her to join in the food and she said that she was fasting. The Pro-

phet said that if some one eats before a fasting person angels continue to send blessings to him so long as the other person eats.

—*Tirmizi.*

18. Hazrat Umm Ammara reports that the Prophet had said that if food is taken in the presence of a fasting man angels of God send blessings to the fasting man. —*Tirmizi.*

19. Hazrat Maaz bin Anas reports that the Prophet had said that one who keeps a day's fast besides Ramzan is removed from hell to the distance of a hundred years' journey of a fast running horse. —*Abu Yala.*

20. Hazrat Abdulla bin Umar reports that the Prophet had said that whosoever observed six days' fast becomes so purified from sins as if he is born just today. —*Tibrani.*

It means that no sin remains attached to him. All his sins are forgiven.

21. Hazrat Aiyesha reports that the Prophet had said that the fast of the day of *Arafa* is equal to one thousand fasts.

—*Tibrani.*

22. It is reported from Hazrat Abdulla bin Abbas that the Prophet had said that one days' fast in the month of Muharram is equal to the fast of a whole month. —*Tibrani.*

23. Hazrat Anas bin Malik reports that the Prophet was asked as to which fast has the greatest excellence after the fasts of Ramazan. The Prophet

said that the fast which is observed in the month of Shaban in anticipation of Ramazan has greater excellence than all the fasts. The charity given in Ramazan has greater ezcellence than charities of other times. *—Tibrani.*

24. Hazrat Aiyesha reports that the Prophet mostly used to fast in the month of Shaban. She asked him why did he fast so much in Shaban and the Prophet said that the death of those who are to die next year is determined in this month and I want that when my death is determined I am counted among the fasting people. *—Abu Yala.*

25. Hazrat Abdulla bin Amr bin Aaas reports that the Prophet had said that three fasts during each month are equal to the fasting of the whole year. *—Bukhari-*

This reports has been narrated by Imam Ahmad, Bazaz, Tibrani and Ibn Haban from Qurra bin Ayas and Tirmizi from Hazrat Abu Zar Ghaffari. In the report of Hazrat Qurra bin Ayas it is also added that the reward of these fasts is of the fast of the whole year although fast is not kept for the whole year but the reward is for the whole years' fasting.

26. Hazrat Abdulla bin Abbas reports that the Prophet had said that the fast of the whole month of Ramazan and three days of each month remove vindictiveness, hostility and envy from the heart. *—Bazaz Baihiqi.*

27. Hazrat Maimuna daughter of Hazrat Saad asked the Prophet to give her injunction

about fast and the Prophet said that whosoever has the strength should keep three days of fast every month as for every days' fast ten sins of the fasting man are wiped off. The fasting man is so purified from sins as a cloth is purified of all dirt after washing. *—Tibrani.*

28. Hazrat Abdullah bin Abbas reports that the Prophet had said that whosoever fasted on Wednesday and Thursday will be saved from hell. *—Abu Yala.*

In Tibrani's report it is further added that God builds for him a house in Paradise which will be so transparent that its inside will be visible from outside and the outside from inside.

29. It is reported from Hazrat Anas bin Malik that the Prophet said that whosoever fasted on Wednesdays, Thursdays and Fridays he will be saved from hell and a house of pearls, rupes and agate will be built for him in Paradise.

—Tibrani.

In the report of Hazrat Abdulla bin Umar the words are that whosoever fasted on Wednesdays Thursdays and Fridays and also gave charity on Friday, all his sins are forgiven.

30. Hazrat Abu Huraira reports that the Prophet had said that whosoever fasted on Friday his reward will be of ten days of that world.

—Baihiqi.

Ten days of that world mean what God has determined the length of those days that is equal to

one thousand days of this world. With the fast of Friday another fast of Thursday or Saturday should be added as the Prophet had prohibited fasting on Friday alone.

31. Hazrat Sulaiman bin Barida reports from his father Barida that the Prophet called Hazrat Bilal to done with him. Bilal said that he was fasting on which the Prophet said that he was eating the share of his sustenance and Bilal's sustenance was in Paradise. O' Bilal, every joint of the body of the fasting man praises and venerates God, and if food is taken in the presence of the fasting man then so long as the food lasts angels continue to pray for the forgiveness of the sins of the fasting man. —*Abu Maja.*

32. It is reported from Hazrat Zaid bin Khalid al-Juhri that the Prophet had said that whosoever gave breakfast to a fasting man is rewarded equal to the fasting man whose reward in not decreased. —*Tirmizi.*

Similar words have occurred already in the address of the 29th *Shaban.* It is reported from Hazrat Salman in *Tibrani* that angels send blessings to the man who gives breakfast to the fasting man and Hazrat Jibrail send his blessings on the night of sublime and shakes hands with him.

33. Hazrat Abdulla bin Abbas reports that the Prophet had said that on the night sublime (*Lailatul Qadr*) Hazrat Jibrail with a large group of angels comes to this world bearing a green flag and

and fixes this flag on the roof of Kaaba. Hazrat Jibrail has one hundered wings, two of which are opened especially on this night and spread all over the world from east to west and all the angels greet every man who is awake whether he is standing or sitting or engaged in prayer and shake hands with him and say Amen on his prayers. God looks with benevolent eyes on those who keep awake this night and forgives the sins of all.

—B*aihiqi.*

The sign of angels' shaking is that the heart is at once moved and for the fear of God tears flow from the eyes.

19. Itikaf

(Retiring to the mosque)

1. Hazrat Abdulla bin Abbas reports that the Prophet had said that whosoever for God's sake did even a days' *Itikaf* God will keep him away from hell by three gulfs. —*Tibrani.*

2. It is reported from Hazrat Abdulla bin Abbas that the Prophet had said that to relieve the wast of a Muslim brother or to try to do it has greater merit than ten years' *Itikaf.*

—*Tibrani.*

3. Hazrat Imam Husain reports that the Prophet had said that ten days' *Itikaf* in Ramazan has the merit equal to two Haj and two Umra.

—*Baihiqi.*

20. Id

1. Hazrat Abu Amama reports that the Prophet had said that whosoever keeps up the two nights of *Id-ul-fitr* and *Idul Azha* his heart will remain alive on the day of judgement.

—Ibn Maja.

2. Hazrat Maaz bin Jabal reports that the Prophet had said about the five nights of the 15th Shaban, *Idul fitr*, and 8th, 9th and 10th of Zilhijja that whosoever keeps up these nights Paradise will be assured to him. *—Isbahani.*

Keeping up the night means keeping awake and praying.

This report has also occuared earlier under *Sunnats* and *Nafls*. Tibrani has reported this from Hazrat Ubada bin Samit.

3. It is reported from Hazrat Saad bin Aus Ansari that on the *Idul fitr* day the angels of God gather at every turn of lanes and call out : "O' Muslims, go early towards God who accepts your small prayer and gives rich reward. You were ordered to keep fast and you have accomplished it. You have also prayed at nights. Now go and take the reward of your devotion". When people have finished their prayer a caller cries, "God has forgiven your sins. Return to your homes purified.

Your fasts and prayers have been accepted and fulfilment of your needs has been promised. This is the day of scrutiny. In the heavens this day is called the day of scrutiny.

—Tibrani.

21. Qurbani (Sacrifice)

1. Hazrat Aiyesha reports that the Prophet had said that on the 10th of Zilhijja the best of all acts is blood sacrifice. This sacrifice will appear on the day of judgement with its hair and hoofs etc. It is a matter of great rejoicing that the blood of sacrifice before falling to the ground is presented before God. —*Tirmizi.*

2. It is reported from Hazrat Aiyesha that the Prophet had said that for every hair of sacrifice one virtue is recorded. —*Tirmizi.*

3. Hazrat Abu Said Khadri reports that the Prophet said to Hazrat Fatima to stand near her sacrifice. For every drop of its blood that falls on the ground God will pardon all her past sins as a reward. Hazrat Fatima asked if that glad tiding was for her alone the Prophet said that it was for her as well as for all the Muslims.

—*Bazaz.*

4. Hazrat Abu Umama reports that the Prophet had said that the best sacrifice is that of a goat.

Abu Daud in a longer report.

In some reports the sacrifice of sheep is said to be of more excellence. It means that if one has means he should sacrifice goat or sheep, but if means

are short then take part in the sacrifice of cow, buffalo or camel etc.

5. Hazrat Husain bin Ali reports that the Prophet had said that whosoever sacrificed with sincerity and for virtue then this sacrifice will be the cause of his safety from hell. —*Tibrani.*

6. Hazrat Abdulla bin Abbas reports that the Prophet had said that the best expenditure on the day of *Idul Azha* is to spend one's money in sacrifice. —*Tibrani, Isbahani.*

22. Ten Days of Zilhijja

1. Hazrat Abdulla bin Abbas reports that the Prophet had said that God likes the virtuous deeds of the ten days of Zilhijja so much that no other days are equal to them. Some one asked if any one makes Jihad in other days besides these ten days. The Prophet said that even Jihad of other days cannot be compared with the good deads of these ten days. But if any one goes for Jihad with his life and wealth and spends both in the battle field then this Jihad may be of greater excellence than good deeds of these ten days.

—Bukhari, Tibrani.

It means that the merit of virtuous deeds of these ten days is so great that virtuous deeds of other ten days cannot equal it, except in the case of any one going for Jihad in the path of God and sacrifices his life in the battle field. Than this act has greater excellence.

2. Hazrat Abdullah bin Abbas reports that the Prophet had said that there was no such day on which virtuous acts are more liked and pleasing than on these ten days. You should recite much :

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ
وَلَآ اِلٰهَ اِلَّا اللّٰهُ

(God is sublime, and all praise to God and there is no one worthy of worship except Allah). *—Tibrani.*

This report is also narrated from Hazrat Abdulla bin Masud.

3. Hazrat Abu Huraira reports that the Prophet had said that every good act in the first ten days of *Zilhijja* is most pleasing to God. Every days' fast in these days is equal to a whole years' fast and every night of waking is equal to waking on the night sublime. —*Tirmizi.*

4. Hazrat Anas bin Malik reports that in the days of the missionary of the Prophet it was generally thought that these ten days are equal to ten thousands days. —*Baihiqi, Isbahani.*

5. Hazrat Jabir bin Abdulla reports that the Prophet had said that there is no good act of the ten days of Zilhijja which is liked much more by God than of other days. Some one asked, "not even Jihad ?" The Prophet replied that even Jihad is not more pleasing to God then good acts of these ten days except the Jihad of the man who becomes a martyr in the path of God and his face is smeared with dust and blood.

—*Bazaz, Abu Haban, Abu Yala.*

23. Haj and Umra

1. Hazrat Abu Huraira reports that the Prophet was asked which of the good acts has greater excellence. The Prophet replied : to affirm faith in God and His Prophet. The questioner asked which was the next best and the Prophet said : Jihad in the path of God. The questioner again asked what was next best and the Prophet said it was accomplished Haj. —*Bukhari, Muslim.*

Accomplished means accepted.

2. It is reported from Hazrat Abu Huraira that the Prophet had said that whosoever performed Haj and did not commit any kind of apostacy or talk anything obscene, he returns from Haj as purified as if he was born just that day.

—*Bukhari, Muslim.*

3. It is reported from Hazrat Abdulla bin Abbas that the Prophet had said that all sins committed between two *Umras* are forgiven. The reward of accomplished Haj is nothing but Paradise.

Accomplished Haj (*Haj mabrur*) is one in which no sin is committed, according to some learned men accomplished Haj is one in which people are fed, good words spoken and salute is offered to people. According to some accomplished Haj is one in which one who performs it im-

proves himself. *Umra* means wearing Ahram from the prescribed place, make round of Kaba and walk between Safa and Marva (two hills near Mecca) and then take off Ahram. Just these acts are called *Umra*.

4. It is reported from Hazrat Amr bin Absa that the Prophet had said that all sins committed before accepting Islam are forgiven migrating from the land of heathens to the land of Islam oblitera-tes all sins. Similary by performing Haj all the previous sins are forgiven. —*Muslim*.

5. Hazrat Amr bin Absa reports that the Prophet had said that the best act is affirmation of faith, thereafter Migration and Jihad and then there are two such goods acts whose excellence is above all acts, viz., the accomplished Haj and the accomplished *Umra*. —*Ahmad*.

6. Hazrat Abdulla bin Masud reports that the Prophet had said : Join Haj and Umra. These two remove poverty and sins. These two purify man from poverty and sins in the same way as gold is purified in the fire and all the impurities of iron are cleared in the oven. The reward of accomplished Haj is just Paradise. —*Tirmizi*.

Joining Haj and Umra means doing *qiran*, that is both be performed with one Ahram.

7. Hazrat Abdulla bin Umar reports that the Prophet had said that one virtue is recorded on each step of the camel carrying the *Haji*.

—*Ibn Haban*.

In Abu Huraira's report it is further added that this man after making round of the Kaaba and walking between Safa and Marva is so purified of his sins as if he is born just the very moment.

8. Hazrat Abdulla bin Abbas said to his sons while ailing in his bed that he heard it from the Prophet that whosoever goes to Haj from Mecca on foot one hundred virtues are recorded on his each step till he returns to Mecca on foot one hundred virtues are recorded on his each step till he returns to Mecca and every virtue is equal to the virtue of *Haram.* His sons asked him as to what was the virtue of *Haram* thereupon Ibn Abbas said that each virtue is equal to one hundred thousand virtues. *—Ibn Khozaima*

It means that the Haji should go on a conveyance from his house but reaching Mecca should go to Mina and and Arafat on foot and also come back to Mecca on foot.

9. Hazrat Jabir bin Abdulla has reported that the Prophet had said that those who perform Haj and Urma are the guests of God. For God had called them and they reached, so whatever they asked from God was given to them. *—Bazaz.*

The same report is narrated from *Nisai* and *Ibn Maja* by Hazrat Abu Huraira.

10. It is reported from Hazrat Abu Huraira that the Prophet had said that Haji's sins are forgiven and for whom he asks forgiveness he is also forgiven. *—Bazaz.*

11. Hazrat Abu Huraira reports that the Prophet had prayed for Hajis : "O God, grant forgiveness to him who performed Haj and also forgive any one for whom he wants forgiveness."

—*Ibn Khozaima*.

12. Hazrat Abu Huraira reports that the Prophet had said that if a person starts with the intention of *Haj* and dies in this meantime then God records for him the merit of *Haj* till the day of Judgment and one who starts for Umra dies, the merit of Umra will be accorded to him till the day of Judgment and one, who starts for Jihad and dies the virtue of Ghazi will be recorded for him till the day of Judgment. —*Abu Yala*.

13 Hazrat Abdulla bin Abbas reports that in Arafat, a person stood on his conveyance near the Prophet but all of a sudden fell down and died. The Prophet said that after giving bath, he should be buried in his Ahram He will rise on the day of Judgment with *Talbih* on his lips. Do not cover his face and head. —*Bukhari, Muslim*.

14. Hazrat Barida reports that the Prophet had said that money spent in Haj carries the merit of seven hundredth times more than the money spent in Jihad —*Ahmad*

15. Hazrat Abdulla bin Abbas reports that the Prophet had said that whosoever performed *Umra* in *Ramazan* it would carry the merit as if he performed *Haj* in company with the Prophet.

—*Abu Daud*

16. Hazrat Abdulla bin Abbas reports that the Prophet had said that *Umra* of *Ramazan is equal to Haj.* —*Bukhari.*

17. Hazrat Abdulla bin Umar reports that some one asked the Prophet : What was the the characteristic of the Haji. The Prophet said the person whose hair is unkempt, is meanly dressed and in him poverty and humbleness are reflected. The questioner again asked which of the Haj had greater excellence. The Prophet said in which sacrifice is made and much *Talbih* is called. —*Ibn Maja.*

It means that full humbleness and meekness are the part and parcel of a Haji.

18. Hazrat Umm Salma reports that the Prophet had said that whosoever put in Ahram from Jerusalam and reached Mecca, his sins have been remitted. —*Ibn Maja.*

19. Hazrat Umm Salma reports that the Prophet had said that whosoever wearing Ahram from Jerusalam came to Mecca, all his sins of the past and future are forgiven and Paradise is assured to him. —*Ibn* H*aban.*

20. Hazrat Imam Hussain reports that a person represented to the Prophet that he was weak and also coward. The Prophet said that he should do such a Jihad in which even a thorn does not prick. That man asked what was that Jihad which gives no trouble, the Prophet said that he should perform *Haj.* —*Tibrani.*

It means that the merit of *Haj* is also like

doing *Jihad.* One who is afraid of war and blood-shed may perform *Haj* which will give him the credit of Jihad.

21. Hazrat Abu Huraira reports that the Prophet had said that the *Jihad* of the weak, the old and of women is *Haj* and *Umra.*

In *Ibn Maja* Hazrat Umın Salma's report is that *Haj* is the *Jihad* of every one old and weak. It means that the old persons who are unable to participate in *Jihad* due to their weakness they would secure the merit of *Jihad* by just performing *Haj.*

22. It is reported from Hazrat Maiz that some one asked Prophet which of the acts was of greater in excellence. The Prophet said affirming faith in God and Jihad after which the accomplished Haj has greater excellence than other acts and the difference is as between the east and the west.

—*Ahmad, Tibrani*

23. Hazrat Jabir bin Abdulla reports that the Prophet had said that the reward of accomplished Haj is just the Paradise. To feed the poor, to talk leniently and to offer much salutations lead to the acceptability of the *Haj.* —*Tibrani.*

24. Hazrat Abdulla bin Jarar reports that the Prophet said : O' people, perform Haj as this purifies the heart from sins such as water washes away dirt.

25. Hazrat Abu Musa reports that the Prophet had said that Haji will intercede for four hundred of his relatives and Haji is so purified of his sins as if he is born just the very day. —*Bazaz.*

26. Hazrat Abu Zar reports that the Prophet had said that the prophet Hazrat Daud, represented to God asking what will be reward of those who come to visit His house, God said, O Daud, they are our guests. It is their privilege that I forgive their sins in this world and when they meet me in the next world, I grant them salvation.

—*Tibrani.*

27. Hazrat Sahal bin Saad reports that the Prophet had said that no Muslim starts for *Jihad* or H*aj* after *Asr* but the sun sets taking away all his sins and that man is all purified of his sins.

—*Tibrani.*

28. Hazrat Aiyesha reports that the Prophet had said that whosoever starts with the intention of performing H*aj* from his home or *Umra* and dies in the way Paradise will be granted to him without taking his account God is proud of those who make rounds of *Kabba* —*Baihiqi, Dar Qutni*

29. Hazrat Abdulla bin Abbas reports that the Prophet had said that the reward of Haj is forty times greater than *Jihad.—Bazaz* in a longer report.

24. Rites and Rituals of Haj

1. Hazrat Abu Huraira reports that the Prophet had said that those who recite *Talbih* and *Takbir* are men of Paradise. When any one recites *Talbih* or *Takbir* he is given glad tidings. Some one asked if the glad tiding is for Paradise, the Prophet said, yes it is for Paradise.

—*Tibrani.*

2. It is reported from Hazrat Sahal bin Saad that the Prophet had said that if anyone recites *Talbih* everything on his right and left also repeat it.

—*Tirmizi.*

It means that the voice of *Talbih* affects all the creatures.

3. Hazarat Abdulla bin Umar reports that the Prophet had said that kissing the black stone and touching the *Rukn Imani* is the atonement for sins. Whosoever made rounds for a week and offered two Rakats of prayer has earned the reward of liberating a slave. On every step raised and put by him ten virtues are recorded, ten sins forgiven and ten positions are raised.

—*Ahmad.*

4. It is reported from Hazrat Abdulla bin Umar that the Prophet had said that touching of

the black stone and *Rukn Imani* is atonement for sins. —*Tirmizi.*

5. Hazrat Abdulla bin Abbas reports that the Prophet had said that God bestows his blessings up on Hajis 120 times a day, out of which sixty are reserved for those making the round, forty for those praying and twenty for those who just cast their glance at Kaaba. —*Baihiqi.*

It means that one who does all the three things, that is, makes the round, offers prayers and looks on Kaaba, will be entitled to all these blessings. This report also indicates for Hajis that making rounds has greater excellence than offering *Nafl* prayers as the former is entitled to sixty blessings.

6. It is reported from Hazrat Abdulla bin Abbas that the Prophet had said that making round of the *Kaaba* is just like performing prayer. If you say anything while making round say only what is good. —*Tirmizi.*

7. Hazrat Abdulla bin Abbas reports that the Prophet had said that whosoever made fifty rounds of *Kaaba* has been purified from sins as if he is born the very day. —*Tirmizi.*

8. Hazrat Abdulla bin Abbas reports that the Prophet had said that on the day of Judgment the black stone will bear witness for those who truthfully and sincerely kissed and touched it.

—*Tirmizi.*

9. It is reported from Hazrat Abdulla bin Abbas that the Prophet had said that whosoever

entered this house has entered in virtues and whosoever came out of it has come purified from sins.

—*Ibn Khozaima.*

That is to say, he entered *Kaaba.*

10 Hazrat Abdulla bin Umar reports that the Prophet made rounds and then while kissing the black stone wept for long. When Hazrat Umar saw him weeping, he also began to weep. The Prophet said to Hazrat Umar that it was the place for weeping. —*Ibn Khozaima.*

11. Hazrat Jabir bin Abdulla reports that the Prophet had said that the day of *Arafa* was the best of all days. On this day God especially attends to the earth from heavens and expresses His pride over the state of Hajis before the angels. He then addresses angels thus : "Behold, my servants stand distressed in the heat of the sun before me. They have come here from long distances and the hope of my benevolence has brought them here, although they have not witnessed my retribution." After thus expressing pride He orders delivering of sufferers from hell. On this day so many people are forgiven that on no other day this happens.

—*Ibn Haban.*

12. It is reported from Hazrat Tulha bin Ubaidulla that the Prophet has said that the devil on witnessing the mercy of God and forgiveness of sins that day is very much humbled and distressed. He is not distressed on any other day than on Arafa. Yet he was still more distressed in the battle

of Badar ween he saw Hasrat Jibrail preparing angles to fight with non-believers. *—Malik.*

It means that on the day of the battle of Badar when the devil saw the hosts of angels and lost hope in the victory of non-believers he was very much distressed. Besides the day of the battle of Badar when the devil was too distressed it was on the day of Arafa when God bestows unbounded mercy up on His servants and this mercy and forgiveness tortures him.

13. Hazrat Ubaida bin Samit reports that the Prophet had said that on the day of Arafa when God's mercy is extended the devil and his hosts wander about bevailing and crying and say with sorrow that his effort has been wasted the very day and the work he had done for a year has been nullified by God's mercy and forgiveness. *—Tibrani.*

14. Hazrat Abdulla bin Abbas reports that the Prophet had said that whosoever took control of his eyes and ears on the day of Arafa, his sins from one Arafa to the next one will be forgiven.

—Abu Shaikh.

15. Hazrat Abu Said Khadri represented to the Prophet that the pellets we throw are lost. The Prophet said that the pellets which are accepted are taken away. If that were not so you would have seen a mountain like rock raised on the site.

—Hakim.

It means that the accepted pellets are lifted up if it were not so, you would have seen a mountain on the ground.

16. Hazrat Abdulla bin Umar reports that the Prophet told an Ansari : "When on completing Haj, you shave your head you will be given one reward for every hair of yours and one sin will be forgiven for one hair. —*Ashabus Sunan.*

17. Hazrat Abu Huraira reports that for those who shave their hair or clip them in Haj the Prophet had asked forgiveness. —*Bukhari.*

18. Hazrat Abdulla bin Abbas reports that the Prophet had said that from all the waters of the earth the *Zamzam* water is the best. In this water there is food for the hungry and cure for the patient. —*Ibn Haban.*

19. Hazrat Abdulla bin Abbas reports that the Prophet had said that *Zamzam* water is specific for any desired effects. If you drink it for cure you will be cured. if you drink to satisfy your hunger, you will be satiated, if you drink it to quench your thirst, it will be quenched. It is from the kick of Hazrat Jibrail and public drinking place of Hazrat Ismail. —*Dar Qutni.*

20. Hazrat Abdulla bin Abbas reports that the Prophet had said if any one drinks *Zamzam* water for protection from his enemy, he will be protected. —*Muslim.*

21. Hazarat Abdulla bin Umar reports that Prophet had said that the reward of making round of *Kaaba* is equal to the reward of liberating a slave of progeny of Hazrat Ismail. The reward

of walking between *Safa* and *Marva* is equal to liberating seventy slaves. —*Tibrani.*

22. It is reported from Hazrat Abdulla bin Umar that the Prophet had said that whosoever made a round of *Kaaba* and offered two Rakats of prayers will be rewarded as if liberating a slave.
—*Ibn Maja.*

23. Hazrat Muhammad bin Munkadar reports from his father that the Prophet had said that whosoever made rounds of *Kaaba* for a week and did not talk any cant, will be rewarded as for liberating a slave. —*Tibrani.*

24. Hazrat Abu Huraira reports that the Prophet had said that whosoever kissed the black stone, it is as if he kissed the hand of God.
—*Ibn Maja* in a longer repert.

25. Hazrat Anas bin Malik reports that the Prophet had said that God forgives the sins of those who assemble at *Arafat* and *Muzdalifa.*
—*Ashabul Sunan* in a longer report.

26. Hazrat Aiyesha report that the Prophet had said that God sets free more people from hell on the day of Arafat than on any other day and he is especially more approachable to Hajis and expresses pride on their states and motives in the presence of angels. —*Muslim, Nasai, Ibn Maja*

Zarin has further added that God tells angels to bear witness that he forgave them all.

27. Hazrat Abdulla bin Umar reports that the Prophet had said that the pellets you throw

are gathered with God and you will see them when you need them most. —*Tibrani.*

That is on the day of Judgment.

28. Hazrat Jabir reports that the Prophet while drinking *Zamzam* water had said : "I am drinking it to quench my thirst on day of Judgment. —*Ahmad.*

It means that those who drink *Zamzam* water will not feel thirst on the day of Judgment.

25. Importance of Prayers in Special Mosques

1. Hazrat Jabir reports that the Prophet had said that the reward of prayer in my mosque is more than one thousandth prayers in common mosques while the prayer in the mosque of Kaaba has the merit of one hundred thousandth prayers.
—Ahmad, Ibn Haban.

2. Hazrat Anas reports that the Prophet had said that whosoever offered forty prayers in my mosque without missing any, has been saved from the punishment of disruption and hell. *—Ahmad.*

3. Hazrat Anas reports that the Prophet had said that the reward of prayer in my mosque and in that of Aqsa is of fifty thousandth the prayers but the reward of prayer in Kaaba is equal to a hundred thousandth prayers. *—Ibn Maja.*

4. Hazrat Abu Said Khadri reports that the Prophet had said that his mosque was the unique foundation of which was laid on piety. *—Muslim.*

5. Hazrat Usaid bin Hozair reports that the Prophet had said that the merit of prayer in the mosque of Quba is equal to performing one Umra.
—Tirmizi.

6. Hazrat Sahal bin Hanif reports that the Prophet had said that whosoever made proper ablution at his house and then offered prayer at the mosque of Quba he will get merit equal to performing Umra. *—Nisai, Ibn Maja.*

In one report it is also added that whosoever came to the Prophet's mosque and offered prayer there, he will get the merit equal to the Haj.

7. Hazrat Abu Said Khadri reports that the Prophet had said that among the mosques there are only three for visits of which a journey can be undertaken—they are the mosques of Kaaba and second mine, that is, Masjid Nabawi and the third mosque of Aqsa, that is of Jerusalem.

—Tirmizi.

. Hazrat Aiyesha reports that the Prophet had said that just as the series of Prophethood had completed with him, in the same way with my mosque the series of mosques of Prophets had ended. My mosque and the mosque of *Kaaba* deserve that a journey be undertaken to visit them. Prayer in my mosque has a merit more than a thousand of the prayers in other mosque but prayer in the mosques of *Kaaba* is equal to a hundred thousandth prayers. *—Bazaz.*

9. Hazrat Anas bin Malik reports that the Prophet had said that whosoever offered prayer at his house will have the credit of one prayers, who offers in the mosque of his quarter will have the credit of twenty five prayers, one who offers it in

Jama Masjid will have the credit of five hundredth prayers, one who offers it in the mosque of Aqsa will have the credit of five thousandth prayers and the credit af prayer in my mosqus is also five thousandth prayers but the prayer in the mosque of *Kaaba* has the credit of one hundred thousandth prayers. —*Ibn Maja.*

10. Hazrat Bilal bin Haris reports that the Prophet had said that the merit of the fast of Ramazan in Madina is more than one thousandth Ramazans of other places and Friday prayer in Madina has a thousand times greater reward than Friday on other places. —*Tibrani.*

11. It is reported from Hazrat Abu Zar that the Prophet had said that the merit of prayer in my mosque is equal to four prayers in Aqsa mosque and a yard of earth in Jerusalam is better than the earth of all the world and besides. —*Baihiqi.*

12. It is reported from Hazrat Sahal bin Hanif that the Prophet had said that whosoever made proper ablution and offered four *Rakats* of prayer in the mosque of Quba, he will have the credit of liberating a slave. —*Tibrani.*

13. It is reported from Hazrat Abdulla bin Umar that the Prophet had said that for those who who go to offer prayer in the mosque of Aqsa Hazrat Sulaiman has prayed to God that all their sins be forgiven. —*Ahmad, Ibn Maja* in a longer report.

26. Residence in Madina and Syria.

1. Hazrat Saad reports that the Prophet had said that residence in Madina is better for those who have commonsense. If some one leaves Madina because of his disliking then God gives his place to some one who is better. One who patiently endures the troubles and inconvenience at Madina the Prophet will intercede for him and bear witness for him on theday of Judgment.

—Muslim.

It means that the Prophet will be his witness and also intercede for him.

2. Hazrat Abdulla bin Umar reports that the Prophet had said that those who can, should die in Madina. The Prophet will intercede on the day of Judgment for those who die in Madina. – *Tirmizi. Ibn Haban.*

3. Hazrat Hatib bin Abi Baltaa reports that the Prophet had said that whosoever visited his tomb after his death will be as if he visited him in his life-time. Those who die in Mecca or Madina will rise on the day of Judgment without any fear of retribution. *—Baihiqi.*

In some reports it is said that the Prophet

had said : Whosoever visited my tomb my intercession for him is assured.

4. Hazrat Anas bin Malik reports that the Prophet had said that the Dajjal and epidemics will not enter Madina. —*Tibrani.*

5. Hazrat Abu Huraira reports that the Prophet had said : "O God, grant fertility to the fruits of Madina and to our measures. Ibrahim was Thy servant and friend. I am also Thy servant and Prophet. He (Hazrat Ibrahim) had prayed to Thee for fertility of Mecca but I pray to Thee for the fertility of Madina and twice more than him.

—*Muslim* in a longer report.

It means that I pray more than Hazrat Ibrahim.

6. It is reported from Hazrat Abu Huraira that the Prophet had said that Madina was the tower of Islam, a home of the faith, the land of *Hijrat* (Migration) and thh place of sanctity.

—*Tibrani.*

7. Hazrat Saad reports that the Prophet had said that the dust of Madina is the cure of all ailments. —*Razin* in a longer report.

In some reports the words leprosy and white scars have been found.

8. Hazrat Anas bin Malik reports that the Prophet had said that the mountain of Uhad loved him and he loved it. —*Muslim* in a longer report.

In *Tibrani* it is also reported from Hazrat Sahal bin Saad that *Uhad* is one of the pillars of Paradise.

9. Hazrat Umar reports that the Prophet had said that a person came to him and said that he should pray in the valley of Aqiq for it is full of blessings. —*Ibn Haban.*

10. Hazrat Abdulla bin Umar reports that the Prophet had prayed : "O' God bless our Syria and bless our Yemen."

—*Bukhari* in a longer report.

11. Hazrat Abdulla bin Hawala reports that the Prophet had said the time was not far off when one of your armies will be in Syria, one in Iraq and one in Yemen. Ibn Hawala asked: "O' Prophet if the time while I am alive comes, which of these armies I should join ?" The Prophet said, "Take to Syria. God has liked this country where good servants of God come. If you cannot take to Syria then go to Yemen and drink water of its ponds. God is responsible for the sustenance of residents of Syria.

—*Abu Daud.*

This report is also narrated by Hazrat Wasila bin Asqa and Hazrat Arbaz bin Sarya.

12. Hazrat Abdulla bin Amr bin Aas reports that the Prophet had said that after the Migration of Madina their would be another Migration also. At this critical time those will be the best people who migrate to Syria, the land of Prophet Ibrahim's Migration. Besides Syria people of other places

will be worst. God will hate them and the earth will throw them out. Their end will be with other people. —*Abu Daud.*

13. Hazrat Abu Darda reports that the Prophet had said. "Remember, at the time of disruption pure faith will be in Syria." —*Ahmad.*

14. Hazrat Abdulla bin Hawala reports that Prophet said that on the night of Ascent to Heaven he saw that some angels were carrying a pillar. He asked them as to what was this pillar, the angels said that the importanceof this pillar was delineated in the Book of God, and they were carrying it to Syria They have been ordered to plant it in Syria. —*Tibrani.*

15. It is reported from Hazrat Abdulla bin Umar that the Prophet had said: "I was half awake and half asleep when I saw that the pillar of the book of God was lifted from my bedside. I thought that God had separated from the people of the earth when I saw that a bright light was before me and this was placed in Syria." Ibn Hawala who was present there asked what was the order for him. The Prophet said: "Better, you live in Syria and make your residence there." —*Tibrani.*

16. Hazrat Abu Umama reports that the Prophet had said that Syria was the only country liked by God. His chosen servants go there—whosoever went to Syria entered into God's mercy and who come out of it came with Divine displeasure. —*Hakim, Tibrani.*

17. Hazrat Zaid bin Sabit reports that the Prophet had said : "Greeting to the country of Angels of Syria, for God have their wings spread over it." —*Tirmizi*

18. Hazrat Abdulla bin Amar reports that the Prophet had said that in the later age a fire will rage which will engulf people. Those present asked what would he order for them to do at that time. The Prophet said that they should go to Syria. —*Tirmizi.*

19. Hazrat Abu Darda reparts that the Prophet had said that during the war and disruption the Camp of Muslims will be at a place called Ghuta. Near this Ghuta is a country called Damascus. This country will be the best place for camping of Muslims. —*Hakim.*

There is a large number of reports on the excellence of Syria. In the last ages this will be the refuge of good people. In the Quran "We have blessed its surroundings" refers to blessings of Syria.

20. Hazrat Khalil bin Madan reports that the Prophet had said that he finds the effects of Prophethood in three places, viz. Mecca, Madina and Syria. If from any of these places the effects of Prophethood vanish, it will never return. —*Abu Daud.*

It means that these three places are chosen for the effects of Prophethood and it should

remain with the people of these places. If the effects of Prophethood vanish from any of these places and people began to indulge in apostacy and sinning their reform will become impossible and the blessing of Prophethood will never return to them.

27. Jihad in the Path of God.

1. Hazrat Abu Huraira reports that some one asked the Prophet which was most sublime act. The Prophet said affirming faith in God and His Prophet. The questioner asked which act was the next best, the Prophet said, make Jihad in the path of God. —*Bukhari, Muslim* in a longer report

It means that no act is better than Jihad.

2. It is reported from Hazrat Abu Said Khadri that a person asked the Prophet which man was most exalted. The Prophet said, the one who makes Jihad with his life and property in the path of God. The questioner again asked who was the next best and the Prophet said that the man who prays in the valley of a forest and keeps people safe from his mischief. —*Bukhari, Muslim.*

Similar report is narrated in *Tirmizi* from Hazrat Abdulla bin Abbas.

3. Hazrat Abu Huraira reports that a Companion of the Prophet decided to go to retirement. When the Prophet learnt it he said to the person : "Give up your intention of retirement. Making Jihad in the path of God is better than a man praying in his house for seventy years. Do you not like that God forgives your sins and admits you to

Paradise. One makes Jihad in the path of God even for a short time and Paradise is assured to him." —*Tirmizi.*

4. It is reported from Hazrat Abu Huraira that the Prophet had said that in Paradise a hundredth position will be raised of those who make Jihad in the path of God and between each position the distance will be same as between earth and sky. —*Bukhari.*

5. It is reported from Hazrat Abu Huraira that the Prophet had said that help and aid of three persons is the responsibility of God, that is one who makes Jihad in the path of God, second the debtor who intends to repay the debt and third the person who wants to marry for piety.

—*Tirmizi.*

It means that if a poor man afraid of fornication wants to marry, God will help him.

6. Hazrat Abu Musa Ashaari reports that the Prophet had said that Paradies was under the shade of swords. —*Muslim.*

It means that warriors of Jihad are admitted in Paradise.

A person on hearing this report from Abu Musa Ashaari broke his shield into pieces and saying good bye to his comrades fell over non-believers and fought desperately till he became a martyr.

7 Hazrat Bara' bin Azib reports that a person accepted Islam and immediately got an opportunity to participate in Jihad. This new convert joined in

Jihad and became a martyr. The Prophet said that despite his brief action he had been entitled to a big reward. —*Bukhari, Muslim.*

8. Hazrat Anas bin Malik reports that on the occasion of the battle of Badar the Prophat said, "O Muslims, rise for Paradise whose breadth and length is greater than the earth and heaven." A Companion asked if the Paradise was even wider than earth and heaven, the Prophet said "Yes it is." The questioner requested to pray for, that he may go to Paradise. The Prophet said that he had won Paradise. Hearing this he took out some dates from his bag and began to eat and while he had just eaten one or two he said why should he wait for eating dates before entering Paradise. Saying this he threw away dates and taking his sword fell upon the army of the enemy and became a martyr shortly after.

9. It is reported from Hazrat Abu Umama that the Prophet had said that God likes very much two drops and two marks : one, the tear which comes because of the fear of God and other, the drop of blood which comes from a wound sustained in Jihad. As regards the two marks, the one is that made on any part of the body because of carrying out divine duties while the other which made on any part of the body in connection with doing Jihad. —*Tirmizi.*

For instance there appears hardened skin on the forehead due to prayer or the skin sustains hardened foot or some wound in Jihad.

10. Hazrat Saad reports that the Prophet had said that on two occasions the gates of Heaven are opened and the prayer of no one rejected, one at the time of call for prayer and the other while arranging rows in Jihad. —*Abu Daud.*

11. Hazrat Anas bin Malik reports that once the Prophet after waking up from sleep said that he had seen those warriors of Jihad from his community who were travelling on seas and they were sitting on thrones like kings.

—*Bukhari, Muslim* in a longer report

The Prophet saw such dream in the house of Umm Haram daughter of Malhan. When he related it to her and she heard the reward of sea faring champions of Jihad, she requested the Prophet to pray that she might also be included in the group of such warriors. So the Prophet prayed for her which was granted in the case of Umm Haram. During the reign of Amir Muaviya, she made a sea journey. No sooner coming out of the sea she mounted her conveyance than she fell down and died at the spot.

12. Hazrat Umm Haram reports that the Prophet had said that those who make sea journey for God's sake and suffer from nausia and vomiting are rewarded martyrdom. —*Abu Daud.*

13. Hazrat Anas bin Malik reports that the Prophet had said that walking in God's path once in the morning or evening is better than anything of this world or the next.

—*Bukhari. Muslim* in a longer report.

14. It is reported from Hazrat Abu Huraira that the Prophet said that it is the injunction of God that whosoever came out of his house for Jihad had come out with the thought alone that he believes in Me and affirms Thy prophets So for such a I guarantee Paradise or bring him back to his home enriched with wealth and booty. —*Muslim.*

The same report is also narrated by Sahal bin Saad and Abu Ayub Ansari.

15. It is reported from Hazrat Abu Huraira that the Prophet had said that whosoever came out of his house with the intention of Jihad he was moved only by his faith in God and affirmation of His Prophet. If this person dies in Jihad God will accord him Paradies, in case he comes back, he will be enriced with wealth and booty. He is fully under God's guarantee, The Prophet said I swear by One who is Master of my life that martyrs will come out on the day of Judgment in their wounded state. The blood of his red wounds will emit musk odour. By God, if local people did not need me, I would have accompanied every army which made Jihad in the path of God. It is also my earnest desire that I may be killed in the path of God, then revived and again killed.

—*Muslim* in a longer report.

16. Hazrat Abu Malik Ashaari reports that the Prophet had said that whosoever came out of his house for doing Jihad is a martyr and and will be admitted to to Paradies whether he died of the

sword of unbelievers, or by falling from horse or camel or bitten by a poisonous insect or even on his bed. —*Abu Daud.*

17. Hazrat Abu Huraira reports that the Prophet had said that the man who weeps for fear of God it is impossible for him to go to hell as it is impossible for the milk taken out of of the udders of the cow to return to the udder. The dust of the path of Jihad and the smoke of hell can never fly together. —*Tirmizi.*

18. Hazrat Abdulla bin Jubair reports that the Prophet had said that the fire of hell cannot touch the feet which have been soiled in the path of God. —*Bukhari*

19. It is reported from Hazrat Abdul Rahman bin Jubair that the Prophet had said that the fire of hell is banned for the feet soiled in the field of Jihad.

20. Hazrat Sahal bin Saad reports that the Prophet had said that Muslim may not come out of his house with intention of Jihad or Haj but the sun while setting takes away all his pins.

—*Tibrani.*

It means that all the sins of the man bent upon going for Jihad or шaj are forgiven the moment he thanks of the pious acts.

21. Hazrat Abdulla bin Umar reports that the Prophet had said that the warrior in the cause of God is God's invitee. All his prayers are granted.

—*Ibn Maja.*

22. It is reported from Hazrat Abu Umama that the Prophet had said that the person whose face is smeared with dust in the path of God will be made immune and care free of hell's fire. —*Tibrani*.

23. Hazrat Abu Darda reports that the Prophet had said that God will never allow the dust of the path of God on man to be joined with the smoke of hell fire. One whose feet have been soiled in the path of Jihad God will keep him away from hell so far as the distance of one thousand years of journey made by a fast running horse. One who is wounded in the path of God will be ascertained martyr. These wounds will be shining with divine light on the day of Judgment. The colour of his wounds will be of saffron and full of musk smell whereby all the people in the plain on the day of Judgment will recognise him.

—*Ahmad* in longer report.

That is, the distance will be as much as fast running horses can cover in a span of thousand years.

24. Hazrat Sira bin Khaka reports that the Prophet had said that the satan stops men from going to Jihad and says that if he went to Jihad and was killed his life will be wasted while booty will be distributed to others. Your property will go to some one else and your wife will marry another man. One who does not pay heed to the dissimulation of satan God will guarantee his entry into Paradise. Such a man whether he is drowned or dies

by falling from his horse or even on his bed will in any case be entitled to Paradies.

—*Nisai, Ibn Maja* in a longer report.

25. It is reported from Hazrat Fuzala bin Uaibd that the Prophet had said that whosoever affirmed his faith in God and offered allegiance to the Prophets and made Jihad in the path of God the Prophet will guarntee for him one house in the lower part of Paradise, one in the middle part and one in upper parts.

—*Nisai, Ibn Maja* in a longer report.

28. The Reward of Martyrdom.

1. Hazrat Anas reports that the Prophet had said that after one enters Paradise he does not wish to come back to this world but the taste of martrdom is so great that a martyr after going to Paradise again desires it. He prays to God that he may be sent to the world to beeome a martyr in the path twice, thrice and ten times. —*Bukhri, Muslim.*

It means that there is great a pleasure and taste in martyrdom that the heart longs for to give his life again and again or that on seeing the grandeur of martyred poeple desire to get themselves sacrificed again and again in order to get greater reward.

2. Hazrat Abdulla bin Umar reports that the Prophet had said that all the sins of the martyr excepting debt are ignored. —*Muslim.*

3. Hazrat Abu Qutada reports that the Prophet told a man that if he patiently endured the inconveniences of fighting, is hopeful of reward, he does not turn his back on the enemy and at last killed. This thing will atone for all his sins except debt, "This has been intimated to me by uazrat Jibrail," said the Prophet. —*Muslim.*

4. When Hazrat Jabir's father became a martyr the Prophet asked Jabir if he knew what God had said to his father. Jabir said how could he know. The Prophet said: God talks to the people from behind the curtain but He talked with your father face to face without any cover. When God asked your father about his wish he expressed his desire to come back to this world and become again a martyr. Whereupon God said to him that it was certain that no man was returned to the world after his death. Your father then said that in that case those still in the world might be informed of his high position. The very moment following verse of the Quran came into revelation:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ
اللَّهِ أَمْوَاتًا

Think not as dead to those who are slain in God's way.*

It shows that God talks to the martyr without any cover and they are granted Paradise just before the day of Judgment.

5. Hazrat Abu Huraira reports that the Prophet had said that those who die in the path of God suffer little pain of death just like the bite of an ant. —*Tirmizi.*

It means that at the time of his death he suffers slight pain.

6. It is reported from Hazrat Ka'ab bin Malik that the Prophet had said that souls of martyrs go

*All translations of the verses of the Quran are from Abdulla Yusuf Ali's translation of the Holy Quran.

about relishing the fruits of Paradise just like green birds. —*Tirmizi.*

Thus the onward life of martyrs has been expressed.

7. Hazrat Anas reports that the Prophet had said a martyr would be given the right of interceding for seventy of his relatives. —*Abu Daud.*

It means that a martyr will get seventy persons admitted to Paradise on his discretion.

8. Hazrat Anas reports that the Prophet had said that on the day of Judgment when people are busy giving their accounts a large crowd of people with swords on their shoulders will reach the gate of Paradise. Their wounds would be bleeding. On enquiry people will be told that they are martyrs who were alive after death and were sustained.

—*Tibrani.*

9. Hazrat Maqdam Bin Madikarab reports that the Prophet had said that martyrs have the following six privileges : (1) At the fall of the very first drop of blood their sins are forgiven. (2) They take a glimpse of their place in Paradise at the time of martyrdom. (3) They are saved from tortures of the grave. (4) They are set free from the worries and confusion of the day of Judgment. (5) Crowns will be placed on their heads, the ruby of which will be worth more than the wealth of the entire world. (6) Their intercession is accepted for seventy of their relatives. —*Tirmizi.*

10. Hazrat Abu Huraira reports that once the question of martyrdom was raised before the

Prophet who said that the blood of martyr is not yet dried on the ground the two of his houris will run towards him with red robes, the value of each of which will be far more greater than the entire wealth of the world.

—*Ibn Maja* in a longer report.

It means that the favours begin immediately no sooner than he dies and does not wait till the day of Judgment.

11. Hazrat Rashid Bin Sa'ad reports that a person asked the Prophet what was the reason that while everybody is worried in his grave, martyrs have no worry. The Prophet said that for them the shadow of sword acts as a defence against all troubles. —*Nisai.*

It means that martyrs are not even questioned in their graves.

12. Hazrat Anas reports that a black faced man came to the Prophet and represented that he was ugly and also poor, if he is killed fighting against unbelievers what treatment will be meted to a black faced, poor, stinking and dirty man like himself. The Prophet said he would go to Paradise. On this he fell upon the army of the enemy and while fighting succumbed to his death. The Prophet came to him and said that God had made him handsome, sweet smelling and rich. Then addressing those present he said that he saw that this man's mate among the houris, was pulling his shirt and entering his blanket. —*Hakim.*

29. Kinds of Martyrdom

1. Hazrat Abu Huraira reports that the Prophet asked the people assembled in his company which of the people they considered true martyrs. Those present replied that ones who are killed in the path of God. The Prophet said that viewing the thing in this way the number of martyrs in his Community would be much reduced. People then asked the Prophet who else are martyrs and the Prophet said that one who is killed in the path of God is a Martyr, one who dies in the path of God is a martyr, one who endures the epidemic of plague patiently and dies in it is a Martyr, one who dies of an ailment of stomach is a Martyr, one who is drowned and dies is also a Martyr. —*Muslim.*

2. It is reported from Hazrat Abu Huraira that the Prophet had said that one who dies being crushed under a falling house is also a Martyr. —*Muslim.*

3. Hazrat Jabir reports that the Prophet had said that the person who dies of pneumonia, is also a Martyr, one dying due to burning in fire is also a Martyr and a woman dying in child birth is also a Martyr. —*Abu Daud.*

4. Hazrat Sulaiman bin Sard or Khalid bin Sulaiman reports that the Prophet had said that one who dies of a stomach disease will not suffer the torture of grave. —*Tirmizi.*

That is in dyrrhoea.

5. Hazrat Sa'ad bin Zaid reports that the Prophet had said that one who dies in defence of his faith or of his property is a Martyr.

—*Abu Daud.*

It means that if one is killed at the hands of robbers or in defence of his faith or defending himself and his wife and children are all Martyrs provided the murder does not entail blood money and is only done in retaliation.

6. It is reported from Hazrat Abu Musa that a villager came to the Prophet and asked that some people fight for booty, some for fame and some to demonstrate their bravery, which of all these is the Champion in the path of God ? The Prophet said that one who fights to glorify God and his Motive is to uphold the word of God; he alone is the Champion in the path of God.

—*Bukhari, Muslim.*

7. Hazrat Ma'az reports that the Prophet had said that one who made *Jihad* for the sake of God, whole heartedly obeyed the Imam, gave charity, dealt leniently with his companion, refrained from mischiefs—his sleeping as well as waking is all worthy of reward.

—*Abu Daud* in a longer report.

30. Seeking Martyrdom

1. Hazrat Sehal bin Hanif reports that the Prophet had said that whosoever prayed with devoted heart asking for martyrdom, God gives him the rank of martyrs even if he dies simply in his bed. —*Muslim*.

It means that one who sincerely prays for martyrdom will get the full merit of it whether practically he becomes a Martyr or not.

2. Hazrat Ma'az bin Jabal reports that the Prophet had said that whosoever fought against disbelievers for the sake of God even for such a short time in which a she-camel is milked, has Paradise assured to him. Whosoever sincerely prayed for Martyrdom and died or killed will get the credit of Martyrdom. One who is wounded in the path of God will rise on the day of Judgment in such a way that his wounds would be bleeding. The colour of the blood will be like saffron and smell like *musk*. —*Abu Daud*.

31. Archery and the Horse Rearing

1. Hazrat Aqba bin Amir reports that the Prophet had said that three men will go to Paradise due to an arrow : one who made an arrow for heavenly credit, next one who used an arrow to practise archery and the third one who brought the arrow to give it to one practising archery.

—Abu Daud.

2. Hazrat Aqba bin Amir reports the Prophet had said : "Learn archery. Practise horse riding. I love those who practise archery more than horse riders. One who after learning gave up archery has been deprived of God's Benevolence. *—Abu Daud.*

3. Hazrat Jabir reports that the Prophet had said that in the eyes of God all things are worthless except four ones, viz , to walk about for learning archery, second to learn horse riding, third to make good dealings with one's legitimate wife and fourth to learn swimming. *—Tibrani.*

4. Hazrat Ka'ab bin Murra reports that the Prophet had said that if one arrow strikes the

enemy one grade is advanced in Paradise and this thing is deemed as if one slave has been set free.

—*Ashabus Sunan.*

There are many reports of traditions about archery. The idea is to prepare every thing to defend from the enemy. Now-a-days archery has become out of fashion so one should learn to use the gun. Practising use of arms is the duty of Muslims.

5. Hazrat Abu Huraira reports that the Prophet had said that whosoever has faith in God and realises His Promise and tends a horse for Jihad then on the day of Judgment all the fodder and water etc. of this horse will be in the pans of balance. —*Bukhari.*

That is all these things will enrich him in Godly rewards.

6. Hazrat Asma daughter of Yazid reports that the Prophet had said that God has put goodness and virtue in the forehead of the horse. Whosoever tended a horse for God's sake and spent on it with the motive of gaining Divine credit, the fodder, water and excretion etc. of this horse will add to the virtue of the man.

—*Ahmad* in a longer report.

In *Tibrani* similar report is narrated by other Companion of the Prophet also.

7. Hazrat Abdulla bin Masum reports that the Prophet had said that the horses are of three

kinds : one of Rahman, the second of the devil and the third one of man. The horse which is maintained for *Jihad* is of Rahman, its fodder, water and excreta etc. will all go to the scale, that is they will increase the weight of virtues. The horse which is maintained for gambling that it is staked in the gamble of horse race is of the devil and the horse which is tended just for hiding his poverty is of the man.

—*Ahmad* in a longer report.

To hide poverty means that people should not know that he is too poor and is unable to keep a horse.

8. Hazrat Abu Bakr Kabasha reports that the Prophet had said that keepers of horses have been helped. The expenses incurred on horses have reward as if the man is giving charity in the path of God. —*Ibn Haban.*

9. Hazrat Aqaba bin Amir and Hazrat Abu Qatada report that the Prophet had said that the best among the horses is the black one and has a white mark on the forehead as well as on lips.

—*Tirmizi.*

If it is not, black then black-brown can also take its place provided other conditions are fulfilled.

10. Hazrat Abu Huraira reports that the Prophet had said that the best life is of the man who holding the reins of his horse runs about in the path of God. Whenever he sensed of any

danger he mounted and rushed. He is so fearless of death and killing as if he craves for it. Then the next best man is one who spends his life in a forest with a few goats, offers his prayers, pays his *Zakat*, and leads a pious life till he dies. He does not injure any one.

It means that life of the two persons is pleasant either of one who makes Jihad or of that who retires in seclusion.

11. Hazrat Saad bin Hanzala reports that the Prophet had said that the man spending on his horse, meant for Jihad is like the one who is ever doing charity. —*Abu Daud.*

12. Hazrat Amir bin Abil Jad reports that the Prophet had said that goodness has been put in the foreheads of horses till the day of Judgment and that goodness is reward and booty.

—*Bukhari, Muslim, Tirmizi, Nisai, Ibn Maja*

32. Jihad Warriors' Security

1. Hazrat Abdulla bin Abbas reports that the Prophet had said that the fire of hell cannot touch two eyes. That is, the fire of hell is banned for two kinds of eyes : one the eye which weeps for the fear of God and the other which wakes up in the might to watch and ward Jihad warriors.

—Tirmizi.

That is some times there is the risk that the enemy may make a night attack. On these occasions those who keep guard on Jihad warriors will get this reward.

2. Hazrat Mu'aviya bin Jida reports that the Prophet had said that the eye which weeps due to fear of God, hell's fire is banned to it. The eyes which refrain from looking at the object disallowed by God, the fire of hell is banned for them.

—Tibrani.

3. Hazrat Abdulla bin Umar reports that the Prophet had said that whosoever at the time of danger in night kept a guard over Jihad warriors that night is better than the Night sublime.

—Hakim.

4. Hazrat Usman reports that the Prophet

had said that at a place where there is imminent danger of being killed and little chance of being able to return home alive the man keeping guard over Jihad warriors on such a dangerous occasion has reward which is much more than that person who observes fast during the day and prays of a all the night. —*Hakim.*

33. Rewards of the Jihad Warriors

1. Hazrat Kharim bin Fatik reports that the Prophet had said that those who spend money in Jihad get a reward of seven hundred rupees for each of their rupee spent. —*Tirmizi.*

2. Hazrat Zaid bin Khalid reports that the Prophet had said that whosoever secured equipment for Jihad warrior or properly looked after his wife and children in his absence will be rewarded just as if he himself participated in Jihad.

—*Bukhari, Muslim*

3. Hazrat Zaid bin Khalid reports that the Prophet had said that whosoever secured equipment for Jihad warrior or helped him with money or in his absence fully supported his wife and children will have the reward equal to the reward a Ghazi without any reduction from out of the reward of the Ghazi.—*The Six Books of Reverened Traditions.*

4. Hazrat Abu Umama reports that the Prophet had said that the best charity is to provide a tent for Jihad warriors that they may sit under its shade or provide a servant to serve them.

—*Tirmizi.*

5. Hazrat Sehal bin Sa'ad reports that the

Prophet had said that to keep Rabat in the path of God is the best of everything in the world. Even a small place in Paradise is better than the entire world. To go in the path of God even for once is better than all the things of this world. —*Bukhari.*

Rabat is the frontier army between the land of Islam and the land of unbelievers maintained for the protection of the former from the latter.

6. Hazrat Salman reports that the Prophet had said that one day's Rabat is far better than fasting and prayer of a full month. If he dies in the meanwhile his work will be continued. He will begin to receive his reward before the day of Judgment and he will be immune from mischiefs.

—*Muslim.*

7. Hazrat Salman Farsi reports that the Prophet had said that the keeper of the frontier post for the sake of God even if he dies his natural death will rise with martyr on the day of Judgment.

—*Tibrani.*

8. Hazrat Fuzala bin Ubaid reports that the Prophet had said that the work of every man dead or nearing death is finished but the reward of the keeper of the frontier post continues till the day of Judgment and he becomes immune from the tortures of the grave. —*Ibn Daud, Ibn Haban.*

9. Hazrat Abu Darda reports that the Prophet had said that keeping of the frontier post for a month is better than a whole year's fast. The keeper of the frontier post is made inmune from

the fear fulness of the day of Judgment. He receives sustenance from Paradise morning and evening after his death and gets his reward till the day of Judgment. —*Tibrani*

10. Hazrat Abu Huraira reports that the Prophet had said that happy was the man who wanders with unkempt hair, soiled foot holding the rein of his horse doing guard duty and if he is given charge for going out behind the army camp for any work and he accepts.

—*Bukhari* in a longer report.

It means that a Jihad warrior is ever ready to carry out any work entrusted to him.

11. Hazrat Sehal bin Naaz reports that the Prophet had said that reward of the keeper of the frontier post is doubly recorded. —*Abu Daud*

12. Hazrat Sehal bin Ma'az reports that the Prophet had said that if the keeper of the frontier post recites one thousand verses of the Quran he will vouchsafe the glory of Prophets, the Men of Truth, the Martyrs and Pious.

34. Legitimate Earning

1. Hazrat Meqdad bin Madikarab reports that the Prophet had said that the best and choicest food for a man is that he should earn his own living. Hazrat Daud used to work for his living.

—*Bukhari.*

It means that one should not take to the habit of begging or eating at others' cost but should work for it himself.

2. Hazrat Abu Huraira reports that the Prophet had said that if a man brings a load of wood on his back, sells it and eats from its produce, it is far better than begging for bread. And what is alms begging? Some one gives and some doesn't. —*Bukhari, Muslim.*

3. It is reported from Hazrat Abdulla bin Umar that some one asked "O' Prophet, which earning has greater excellence?" The Prophet said to do manual work or to earn by means of trade. —*Tibrani.*

4. Hazrat Ka'ab bin Ajra reports that the Prophet had said that to work for himself, his children and his parents is pleasing to God. To earn for show or pride is the devil's way.

—*Tibrani.*

That is to earn for self and the family is a legitimate earning. But if it is to become spendthrift or to make a show of his wealth and superiority it is influenced by the devil.

5. Hazrat Sakhar bin Dawa'a reports that the Prophet prayed to God to give blessing to his community in the earliest part of the day.

—Abu Daud

That is, before sunrise.

6. Hazrat Fatima reports that the Prophet had said that God distributes sustenance to the people from dawn till sunrise. *—Bahiqi.*

It means that there will be prosperity in any work begun at this time.

7. Hazrat Jabir bin Abdulla reports that the Prophet had said. "Do not think that your sustenance is far off. Whatever sustenance has been destined with inevitably come, before one succumbs to death. So take into account your self-respect and the piousness in seeking sustenance. Earn the legitimate livelihood and leave away the illegitimate one. *—Ibn Haban.*

It means that one should be patient in earning. Whatever is destined will inevitably come.

8. It is reported from Hazrat Jabir bin Abdulla that the Prophet had said, "O people, fear God. Keep in mind the Divine Law in earning. No one dies unless he has obtained his destined sustenance, even if it is delayed in coming.

—Ibn Maja.

9. Hazrat Abu Hamid Sa'adi reports that the Prophet had said, "Be careful in seeking worldly gain. Whatever is destined for any one is easy for him —*Ibn Maja*.

This report is also narrated by Hazrat Abu Huraira, Hazrat Khozaifa and Hazrat Abu Darda.

That it is easy to get the earning which has been destined.

1C. Hazrat Abdulla bin Umar reports that the Prophet gave a date to a begger and said that if he had not received this date it would itself have gone to him.

11. Hazrat Imran bin Hasin reports that the Prophet had said that whosoever cuts himself off from the world God will be enough for his labour and will provide sustenance for him from the source of which he has no idea, while the man who forseeks God and involves himself in the world God gives him over to the world.

—*Bahiqi, Abu Shaikh*.

It means that in any case whether it is trade, agriculture or service, duties to God should be observed. Whosoever observes duties to God is helped and aided by God, but whosoever is oblivious to the duties to God then God takes away His helping hand.

12. Hazrat Abu Said reports that the Prophet had said that whosoever maintained himself on legitimate earning, followed the Prophet's traditions and refrained from doing mischief to any

one, such a man deserves Paradise and will be admitted to it. Those present represented that there were many such people these days. The Prophet said that even after him there would be such people. —*Tirmizi.*

It means that there is no peculiarity of any specific time, but more or less there will be such man in every age.

13. Hazrat Abdulla bin Umar reports that the Prophet had said that if one is possessed of four virtues he shall have no fear even if he faces failure in theworld. These are : Trust; Good Habits and Refraining from the prohibited and doubtful earning. – *Ahmad.*

That is, when these four virtues are present even if one has no much good action to his credit they are enough for his salvation.

14. It is reported from Hazrat Abu Huraira that the Prophet had said that God Himself is Pure and accepts only pure things. Whatever God has ordered for His Prophets is also effective for Muslims in general. God had ordered Prophets to have pure earning :

يا ايها الرسل كلوا من الطيبات واعملوا صالحا

Prophets eat from what is pure and do pious acts. In the same way Muslims in general have been ordered :

يا ايها الذين امنوا كلوا من طيبات ما رزقنكم

O Prophets eat what is pure and given to them.

It means that the Prophets as well as Muslims in general have the same injunction so far the matter of purity of good is concerned.

15. Hazrat No'man bin Bashir reports that the Prophet had said : "O' people legitimate is manifest and also illegitimate. But there are something doubtful between these two about which injunctions are not known to every one. Whosoever refrains from the doubtful as well, preserves his faith and respectability. Those who do not care for the doubtful, one day turn to the prohibited. Remember, every king has a pasteur in which cattle of common people cannot enter. The herdman who keeps and feeds his cattle away and far from the king's forest his cattle are always safe. But the herdman who takes his cattle near the king's forest the cattle by his slightest oversight enter into the king's forest and the king's men catch them. Similarly God's prohibitions are also His reserved areas. The man who does not refrain from the doubtful, he sometimes turns himself to the prohibited. O' people there is a piece of flesh in the human body If that is right the whole body is right, but if that is bad the whole body becomes bad. That piece of flesh is the heart of man.

—*Bukhari.*

It means that the care of the heart is most essential and the case of the heart depends on refraining from prohibited food.

16. It is reported from Hazrat Nawas bin

Sama'an that the Prophet had said that the real virtue is good nature. The sin is that which pinches the heart and which you do not like the people may know.

17. Hazrat Wabsa bin Ma'bad reports that the Prophet said that for every act they should have the discretion of heart. If the heart is satisfied it is legitimate, but if the heart continues to prick, you should refrain even if people declare it to be legitimate. —*Ahmad.*

This report is also narrated by Hazrat Sa'laba.

18. Hazrat Imam Hasan reports that he still remembers a saying of his Grandfather : The Prophet had said that in any matter about which you are in doubt you should give up, but the act on which your heart is inspired and satisfied you may do it. —*Tirmizi.*

19. Hazrat Atia bin Urwa reports that the Prophet had said that the pious man is one who gives up even some permissible things fearing that he might not fall into what is prohibited.

—*Tirmizi.*

That is, he is so afraid of contrary things that he gives up even some what permitted.

20, Hazrat Hazifa bin Yamaan reports that the Prophet had said that learning is better than excess of prayers. Your best faith is the fear of God. —*Tibrani.*

21. Hazrat Anas reports that once an Ansari came to the Prophet and begged for something. The

Prophet asked him if he had any household belongings. The man said that he had a gunny to be used for his bed as well as cover and a cup for drinking water. The Prophet asked him to bring the thing. When he did likewise the Prophet auctioned them for two dirhams. After, the Prophet bade him that he should spend one *dirham* in marketing eatables; the other *dirham* was spent in fixing a handle in an axe. He then told him to go and bring wood from the forest, sell it in the market and come to him again after a fortnight. Hazrat Anas says that when this Ansari came after a fortnight he had ten *dirhams* of his earning with him. The Prophet said that this laborious earning was much better for him than his door to door begging and humiliating on Judgment's day.

—Abu Daud.

This report has already been mentioned in the chapter relating to refraining from begging.

22. Hazrat Abdulla bin Umar reports that the Prophet said that God very much likes the Muslim who earns his living through some profession.

—Tibrani.

23. It is reported from Hazrat Aiyesha that the Prophet had said that whosoever is tired after his day's labour, God forgives all of his sins in this condition. *—Tibrani.*

That the labour tired after the day's work is forgiven for all of his sins in the night.

24. It is reported from Hazrat Aiyesha that

the Prophet had said that one should go out to seek his sustenance and legitimate earning in the morning, for morning work is blessed and prosperous.

—*Bazaz, Tibrani.*

25. Hazrat Sa'ad bin Abi Waqqas requested the Prophet to pray for him that all his prayers are granted by God. The Prophet said that he should live on legitimate earning of his labour and God will fulfil his desire that all his prayers are granted. —*Tibrani* in a longer report.

It means that illegitimate income and earning have the effect of non-acceptability of prayers whereas legitimate earning has the effect of acceptability of prayers.

26. Hazrat Fasih al-Ansi reports from Ka'ab Misri that the Prophet had said : "Happy tidings for the man whose earning is legitimate, whose secret acts good, whose open acts better and who does not cause mischief to any one Happy is the man who acts on what he knows and gives charity in the path of God what he can spare and refarins from useless and baseless talk."

—*Tibrani.*

27. Hazrat Anas reports that the Prophet had said that whosoever had three charactersitics is the man of Paradise viz.—Good nature with which he lives and deals, and talks to people. Then fear of God by which he refrains from things prohibited by God and humility and patience by which he keeps off the ignorance of the ignorant. —*Bazaz.*

28. Hazrat Abu Huraira reports that the Prophet had said : "If you take to the fear of God and practise piety you will become more devoted than practise all, if you take to contentment you will become most thankful to God, if you like for others what you like for yourself you become sincerely a man of faith, if you respect and dignify your guest you will become a perfect Muslim. You should laugh little for laughter leads to the death of heart."

—*Ibn Maja.*

29. Hazrat Abu Said Khadri reports that the Prophet had said that whosoever eats and clothes himself by legitimate earning and deals liberally with those who are poorer, this charity becomes his *Zakat* (Charitz). —*Ibn Haban.*

That if whatever is saved from his expenses out of his legitimate income then this charity purifies him.

35. Merchant's Honesty and his Remembrance of God in the Market

1. Hazrat Abu Said Hazri reports that the Prophet had said that the honest and trusted merchant will accompany the Prophets, the men of Truth and Martyrs. — *Tirmizi.*

2. Hazrat Rifa'ah reports that the Prophet had said that the merchants and sinners will be alike except those merchants who fear God and are truthful; they will join the company of martyrs and the Truthful on the day of Judgment.

Tirmizi in a longer report.

3. Hazrat Umar bin Khatab reports that the Prophet had said that whosoever going to the market recites these words God records one hundred thousand virtues for him and forgives one hundred thousand of his sins and advances his position to one hundred thousand degrees. The words are :

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا
شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
يُحْيِيْ وَيُمِيْتُ وَهُوَ حَيٌّ لَا يَمُوْتُ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

There is no God but He alone without partner. To him is all power and praise. He gives life and death with His divine Hand. He is alive and does not die. And He is potent on every thing.

—*Trimizi.*

Since market is a place of forgetfulness remembrance of God there is a matter of greater merit.

4. Hazrat Abu Qulaba reports that once two men met in the market and they said to each other that market was such a place where every one is forgetful of the remembrance of God, so let us both remember God here, and they did the same. Incidentally one of them died and the other saw him in his dream. The dead man said if he knew the day that they both remembered God the same moment God had forgiven his sins.

—Ibn Abi Dunya.

That is, he secured salvation immediately after his death.

36. Lenient Dealings and Payment of Debt.

1. Hazrat Jabir bin Abdulla reports that the Prophet had said : "God may have mercy on the man who is lenient in selling as well as in buying and when he makes his demand he does it softly."

—Bukhari.

2. Hazrat Jabir bin Abdulla reports that the Prophet had said that a man before him was lenient in his dealings and God forgave his sins.

—Tirmizi.

3. Hazrat Usman reports that the Prophet had said that a person was lenient in buying, selling and lending and God admitted him to Paradise.

—Nisai.

4. Hazrat Abu Huraira reports that the Prophet had said that a man who is lenient and easy in dealings God bans the fire of hell to him.

—Hakim.

5. Hazrat Abu Huraira reports that the Prophet had said that the best man among them is one who is good in repayment of debt.

—Bukhari, Muslim.

That is, he pays on the promised day and does not give trouble to the creditor.

6. Hazrat Aiyesha and Hazrat Abdulla bin Umar report that the Prophet had said that one who demands payment of debt should be lenient and have regard for the respectability of the debtor whether the debt is paid in full or in part.

7. Hazrat Abu Huraira reports that a creditor harshly demanded payment of his loan from the Prophet. The Companions of the Prophet wanted to retort, but the Prophet asked them to leave him as a creditor has the right to do so. Then the Prophet paid his loan with something extra.

To give anything willingly without precondition more than the capital advanced is permissible.

8. Hazrat Abu Huraira reports that the Prophet had said that whosoever cancelled his sale to a Muslim (*Iqala*) God will cancel his lapses on the day of Judgment. —*Ibn Haban*.

Cancelling the sale (*Iqala*) means that if some one purchased any thing from a shop keeper and the purchaser wants to return it the seller should take it back and return the money. This glad tiding is for such a person.

9. It is reported from Hazrat Abu Sharih that the Prophet had said that whosoever cancels a sale to a repentant buyer God on the day of Judgment will condone his life.

—*Abu Daud* (indirectly).

That is, God will forgive his sins and save him from hell. The condition of repentance implies

that often a purchaser buys a thing and later repents and wants to return the thing.

10. Hazrat Abu Huraira reports that the Prophet had said that whosoever borrowed money intending to repay it God keeps him and arranges its payment. —*Bukhari.*

The remaining part of this report has been described in the book entilled 'The Fear of Hell."

11. Hazrat Abdulla bin Jafar reports that the Prophet had said that so long as a debtor remains indebted God remains with him, provided that the loan is not taken for sinning and indulgence in banalities. —*Hakim.*

12. Hazrat Abu Qatada reports that the Prophet had said that whosoever allowed time to a poor debtor or remitted the debt God will save him from perturbations and stresses on the day of Judgment. —*Muslim.*

This report is also narrated by Hazrat Abu Musa Asha'ari and Hazrat Abu Huraira.

13. Hazrat Abdur Rahman bin Hazrat Abu Bakar reports that the Prophet had said that on the day of Judgment God will call a debtor to His presence and ask him for what purpose be had taken the loan and why did he not fulfil his obligation. The debtor will reply that God knows well that the loan he had taken was not spent on food or clothing nor mis-spent. But what happened was that the money was stolen or his property was burnt or there was loss in the trade due to which he could not pay. God will say—

this servant had spoken the truth and God himself would pay his debt as it is due to Him to repay the debt of his servant. Then God will put something in his virtues whereby the weight of his virtues will outweigh the sins and by the mercy and benevolence of God the man will be admitted to Paradise.

—*Ahmad, Bazaz, Tibrani.*

It means that if a man has become indebted due to some unforeseen calamity and could not repay it despite his efforts to do so, then God will pay his debt and with His mercy and benevolence admit him to Paradise.

14. Hazrat Abdulla bin Umar reports that the Prophet had said that on the day of Judgment the debt of each debtor will be paid from his accumulated virtues but of the three persons God himself will repay their debt : One who preparesfor *Jihad* in the path of God and takes a loan to get strength to fight the enemies of God, and second one who due to his poverty takes a loan to perform the obsequies of a Muslim who is dead and third the man who is poor and in strained circumstances but in order to save his faith takes a loan and marries. God himself will pay debt of these three men on the day of Judgment.—*Ibn Maja, Bazaz.*

15. Hazrat Khawla bin Qais reports that the Prophet had said that whosoever sends his debtor satisfied, all fishes of seas and animals of land pray for forgiveness of his sins. —*Tibrani.*

Satisfying the debtor means either to pay his loan or politely request for some delay in payment.

37. Slaves and Their Liberation

1. Hazrat Abu Bakar Siddiq reports that the Prophet had said that the first to knock at the door of Paradise will be the slaves who besides serving their masters also used to offer prayers to God.

—Ahmad.

2. Hazrat Abdulla bin Umar reports that the Prophat had said that a slave being faithful to his master also offered prayer to God properly will be rewarded twice for each of his virtue.

—Bukhari, Muslim.

This report is also narrated from Hazrat Musa Asha'ari and Hazrat Abu Huraira.

3. Hazrat Abdulla bin Abbas reports that the Prophet had said that the slave who serving his master faithfully also prays to God will enter Heaven seventy years before his master. On seeing this the master will say, "O, God, this was my slave, how did Thee send him to Paradise before me." God will answer : "I gave you the reward of yours and him of his actions." *—Tibrani.*

That is, no one has been wronged.

4. Hazrat Abu Huraira reports that the Prophet had said that any Muslim who liberated

another Muslim, all the limbs of his body will be saved from hell for each limb of the liberated slave.

—*The Two True Books of Tradition.*

That is, for each limb of the slave a limb of the master is released from hell. A hand for the hand and a foot for the foot etc. Hazrat Ali Akbar, son of Hazrat Imam Husain on hearing this report purchased a slave worth ten thousand gold coins and liberated him.

The narration like this is copied out by Hazrat Abu Daud from Hazrat Watla bin Asqa'a, in the same way as Imam Ahmad has copied from Hazrat Abu Musa Asha'ari.

5. Hazrat Aqaba bin Amir reports that the Prophet had said that whosoever liberated a slave this act of his will give him immunity from fire.

—*Ahmad.*

6. Hazrat Abu Najih Salma reports that the Prophet had said that whosoever liberated a slave woman, every limb of his body even every bone of his will be freed from hell as a reward of this act. —*Abu Daud.*

7. It is reported from Hazrat Abu Huraira that the Prophet had said that three men will enter Paradise first of all : One the martyr in the path of God, next the slave who besides faithfully serving his master also performs prayers to God and third the man of the family who despite the large number of his family is God fearing and pious.

—*Ashabus Sunan.*

38. Protection of The Eye

1. Hazrat Abdulla bin Masud reports that the Prophet had said that man's eye is a poisonous arrow of the devil. Whosoever preserved it from looking at unrelated aliens, his faith becomes so pleasing to him that his heart is enriched.

—Tibrani, Hakim.

2. It is reported from Hazrat Mua'viya bin Ubaid that the Prophet had said that on the day of Judgment three eyes will be quite safe from fire : (i) that which guarded the army of Jihad warriors; (ii) the eye which weeps due to God's fear and (iii) that which refrained from looking at prohibited beings. *—Tibrani.*

That is, they will not go to hell.

3. Hazrat Ubada bin Samit reports that the Prophet had said : "If you guarantee six things to me I will guarantee you Paradise : (1) Whenever you talk speak truth; (2) When you promise fulfil it; (3) When you keep in trust do it fully. (4) Guard your private parts; (5) Restrain your eyes from looking at unrelated aliens; and (6) Restrain your hands from oppression. *—Ahmad, Ibn Haban.*

39. Marriage and the Conjugal Relations

1. Hazrat Abu Ayub Ansari reports that the Prophet had said that four things are included in the tradition *of all* Prophets : Marriage, *Miswak* tooth stick; *Haya* and use of Perfume. —*Tirmizi.*

2. Hazrat Abu Ayub Ansari reports that the Prophet had said that marriage was the tradition of Prophets which has been followed since Hazrat Adam to this day. —*Tirmizi.*

3. Hazrat Anas reports that the Prophet had said that when a man has married half of his faith has been saved. To save the rest of the half he should have fear of God. —*Bahiqi.*

4. Hazrat Abdulla bin Masud reports that the Prophet had said : "O youngmen, if you are resourceful to maintain then marry. This is the best medicine for safeguarding the eye and the private parts. Otherwise keep fasting. This is just as one gets himself castrated.

—*Bukhari. Muslim* in a longer report.

It means that if you have means to provide food and clothing to your wife you should marry otherwise you should take fast.

5. Hazrat Umama reports that the Prophet had said that for a behaving Muslim after piety there is nothing better than a good wife. The definition of a good wife is that she should carry out what she is ordered and when the husband looks at her she pleases him and if she is given a pledge she should perform it and when her husband goes out she should guard her chastity and husband's property in his absence. —*Ibn Maja.*

It means that when the husband looks at her she may please him with a smile or some other gesture, and some times when the husband puts some pledge to her she should fulfil it.

6. It is reported from Hazrat Sauban that the Prophet had said that a good wife when she is helpful in the faith is the treasure of a Muslim.

—*Tirmizi.*

7. Hazrat Sa'ad bin Abi Waqas reports that the Prophet had said that the good luck of the progeny of Adam is to have a good wife, a comfortable house and a good conveyance. While on the contrary the misfortune of Adam's progeny is it that he has to deal with a bad wife, a bad house and a bad conveyance. —*Ahmad.*

A bad woman is disobedient, a bad house is one which is far from the mosque or has some other defect and a bad conveyance is one which is intractable.

8. Hazrat Abu Huraira reports that the

Prophet had said that a good wife must possess four things : Wealth, Family, Beauty and Faith, but O' man, you should marry a wife with faith alone. May your hands be soiled.

9. Hazrat Abdulla bin Umar reports that the Prophet had said that a black worthless woman but firm and faithful is better than a beautiful one lacking faith. —*Ibn Maja* in a longer report.

10. It is reported from Hazrat Abu Huraira that the Prophet had said that good mannered ones are perfect in faith. They always have good relations with their wives. —*Tirmizi.*

That is, the best people are those whose treatment of their family men is good.

11. It is reported from Hazrat Abu Huraira that the Prophet had said : "Do not be hasty in taking ill of your wife. If any of her actions is disliked, another may be likable." —*Muslim.*

It means that no woman can be bad in all respects. One should not be angry on a pretty thing and divorce her or become displeased with her.

12. Hazrat Samra bin Jandab reports that the Prophet had said that the woman was born of the rib of Hazrat Adam. If you try to straighten it, it will break away. So you should treat her with love and affection that life is led.

Break means it may result to divorce.

13. Hazrat Amr bin Ahwas reports the Pro-

phet had said on the occasion of his last Haj : "I make a will to you in the matter of women. Must do good to them, for they depend on you. You are owner of only one thing if they indulge into obscenity you can send them away from your bed and may also mildly beat them. But when they are obedient you should not give them any trouble. You have a claim over them and they in turn have a right over you. Your right is that they should not let any one occupy your bed and their right is that you should provide them with food and clothing. —*Tirmizi.*

14. Hazrat Umm Salma reports that the Prophet had said that a woman died in a state when her husband was pleased with her and she was admitted to Paradise.

—*Tirmizi.*

15. Hazrat Abu Huraira reports that the Prophet had said that if a woman offered five times' prayers, kept fast in Ramazan, controlled herself and was obedient to her husband, she may enter Paradise from any of its gates she likes.

—*Ibn Haban.*

16. The Prophet said to the aunt of Hasin bin Mohsin that her husband was her Paradise as well as her hell. —*Nisai.*

That is, if he is pleased you are entitled of Paradise otherwise doomed to hell.

17. Hazrat Aiyesha enquired from the Prophet as to who had the greatest rights over woman.

The Prophet replied that it was her husband. Then she asked as to whose right was the greatest on man, the Prophet said it was his mother's.

—*Bazaz.*

18. Hazrat Anas bin Malik reports that the Prophet had said that if a woman on her husband being displeased says to him she will not sleep unless he is pacified and that her hand was in his. Then such a woman is entitled of Paradise.

—*Tibrani* in a longer report.

19. Hazrat Aiyesha reports that the Prophet had said that if a woman gives charity from her husband's property with his permission the woman gets the reward of charity and the husband of his earning and the servant for giving it. All the three have equal share.

—*Bukhari, Muslim.*

20. Hazrat Abdulla bin Abbas reports that the Prophet had said that whosoever acquired four things has secured the good of this world and the next : (1) An obliging conscience, (2) a tongue which is always replete with the remembrance of God, (3) a body which is patient in enduring troubles, (4) a woman who does not commit sin of God as well as of Prophet and her husband's displeasure in respect of herself and her husband's property.

—*Tibrani.*

That is, she guards herself from another man and her husband's property from improper expense.

21. Hazrat Abu Huraira reports that the Prophet had said that God certainly helps three men : a fighter in Jihad and a Mukatib who tries to fulfil the orders of his master and the man who marries for chastity and safety from prohibited things.

--Tirmizi.

Mukatib is a slave to whom his master says that if he gives so much money or things etc., he will become free. If this slaves tries to satisfy his master by paying his demand to get freedom, God will certainly help him.

22. It is reported from Hazrat Anas that the Prophet had said that one who for safeguarding the chastity of his eyes and his secret bodily organs or for joining families will marry a woman God will bless the marriage of both of them.

—Tibrani in a longer report.

23. Hazrat Abdulla bin Abbas reports that a woman representing all the women come to the Prophet and represented that Jihad had been assigned as a duty on men. If they suffer any injury in Jihad they become entitled to great reward and if they are killed they remain alive with God and get their daily sustenance, while women remained are confined to their homes. So they requested the Prophet to indicate to them some such act whose reward is equivalent to Jihad in the path of God. The Prophet said that they should convey it to all women that obedience to husband and realising what is due to him and carrying it out is equivalent

to Jihad in the path of God. The Prophet also said that very few among them would be able to do it.

—*Tibrani, Bazaz.*

24. Hazrat Abdulla bin Abi Aufa reports that when Hazrat Ma'az bin Jabal returned from Syria he expressed his wish to prostrate before the Prophet. The Prophet resented over his action. Ma'az bin Jabal said that he had seen in Syria that people prostrated before their chiefs and leaders. So he thought of prostrating before the Prophet since he was much superior to all of them. The Prophet told him never to think of it. If he could give any such order that any one should prostrate before another he would have ordered women to prostrate before their husbands. For by God who had his life in His hand no women could accomplish her duty to God unless she accomplishes her duty to her husband. —*Ibn Maja.*

It means that a husband had such a great claim over his wife that if it were permissible to prostrate before any except God he would have ordered women to prostrate before their husbands. A similar report is narrated in *Tirmizi* from Hazrat Abu Huraira.

Hazrat Qais bin Sa'ad reports that he saw that the people of Hira prostrate before their chiefs and he thought of prostrate before his chief the Prophet. When he came to the Prophet he told him that the people of Hira were prostrating before their chiefs while the Prophet was more deserving of this vene-

ration that all. So why should not they prostrate before him. The Prophet asked if they would prostrate before his grave when they visited it. Hazrat Qais replied in the negative and the Prophet said they should never prostrate before him. If prostration before any one were permissible, he would have directed women to prostrate before their husbands for God had assigned very great claim of the husband over his wife. —*Abu Daud.*

Hira is the name of a place in Syria.

25. Hazrat Anas reports that once the camel of an Ansari became so wild that it did not let any one go near him. People represented the matter to the Prophet. At that time the camel was standing in a corner of the garden. When the Prophet intended to go near the camel, people warned him not to go alone as the camel was wild like a mad dog. The Prophet said he did not fear any danger from it and went to camel alone. When the camel saw the Prophet it meekly went to him and lowered its head and became more docile than before. The Prophet put his hand on its fore-head and put it to work. People who saw this condition of the camel said to the Prophet that the camel being an animal prostrated before him while they were men with better sense and had greater right to prostrate before him. The Prophet said that it was not permissible for a man to prostrate before another man. If it were permissible God would have ordered women to prostrate before their husbands for a

husband has very great claim over his wife. If the whole body of the husband is full of wounds and the wife licks his wounds even then his claim would not be met. —*Ahmad.*

It means that even if she performed such duties which are nauseating, like cleansing stool and urine in sickness, washing the dirt etc. These words have been used in exaggeration. The intention is that even by perfoming most unsuitable duties for him she will not fully absolve herself of her obligations.

40. Education of Girls, Support of Orphans and Service to the Widows

1. Hazrat Aiyesha reports that the Prophet had said that whosoever was put to the trial in respect of daughter and he willingly fostered them and did good to them. Then they will prove to be a cover for him against the hell fire.

—*Bukhari*, *Muslim* in a longer report.

It means that abundance of daughters is a trial and the person who successfully comes out from it will be saved from hell fire.

2. A woman came to Hazrat Aiyesha with her two daughters. Hazrat Aiyesha gave her three dates. The women gave of dates two girls and wanted to eat the the third herself when the daughters demanded that date also. The woman gave half of it to both of them. Hearing this the Prophet said that the woman was saved from hell and Paradise had been assured to her. —*Muslim.*

3. Hazrat Anas reports that the Prophet had said that if a man fostered two of his daughters till they attained maturity then the Prophet and that man will enter Paradise just like the middle finger

which is attached with the fore-finger. And then he demonestrated by joining the two fingers.

—*Muslim.*

4. It is reported from Hazrat Anas that the Prophet had said that whosoever fostered two daughters he would enter Paradise with me so close as the two fingers. Afterwards he demonstrated by joining the two fingers. —*Bukhari.*

The first report is about company in Paradise and the second about the company while entering Paradise.

5. It is reported from Hazrat Anas that the Prophet had said that whosoever fostered two or three daughters or two sisters till they attained maturity or died, he will accompany me to Paradise so close as these two fingers.

—*Ibn Haban.*

Attaining maturity means that they are married.

6. Hazrat Abdulla bin Abbas reports the Prophet had said that whosoever had two daughters and brought them up well till they remained with him, then these daughters will take the man to Paradise. – *Hakim.*

So long as they remained with him means till they are married or died.

7. Hazrat Abdulla bin Abbas reports that the Prophet had said that whosoever does not unduly torture his daughter, does not humiliate her

and does not give preference to the son over the daughter, God will admit such a man to Paradise.

—*Abu Daud.*

Giving preference to the son means loving him more, carrying him on his shoulders to the market and buy things for him, that is, does not give preference to the son in treatment over daughters, this man will go to Paradise.

8. It is reported from Hazrat Abu Huraira that the Prophet had said that whosoever fostered an orphan whether it is his or another's God will admit him to Paradise. —*Bazaz.*

9. Hazrat Shahabuddin Qalyubi relates one of his experiences that once the Prophet was going for prayer. On way he found some children playing, the one child sitting alone and sorrowful. The Prophet asked him why he was so sad. The boy did not know the Prophet so he indifferently replied, "O' man, my father has been killed in a battle and the mother has married another man taking away my father's entire property. My step father turned me out and now I am bereft of the one who may bring me up. Only this thing has made me sad." On hearing the child's story the Prophet asked him if he would like that Muhammad be his father, Aiyesha his mother and Fatima and Hasan and Husain his sister and brothers respectively. The boy said, "I will sacrifice my father a thousand

times on Muhammad. Where could he get a better mother than Aiyesha and better sister and brothers than Fatima and Hasan and Husain. The Prophet then brought him to his house and ordered Hazrat Aiyesha to feed and clothe him. The boy remained under the Prophet's guardianship since then. When the Prophet died the boy wept bitterly and said that he had become an orphan again. So long as the Prophet lived he never felt himself to be an orphan but now he feels that he is an orphan. Afterwards Hazrat Abu Bakar took him in his charge.

10. Hazrat Sehal bin Sa'ad reports that the Prophet had said that the man who supports an orphan will be so close to me in Paradise as the two figures and then he demonstrated by joining two fingers.

—*Bukhari.*

11. Hazrat Abdullah bin Abbas reports that the Prophet had said that whosoever took the responsibility of feeding and clothing the orphan, God will admit him to Paradise, provided he had not committed any such offence which could not be forgiven. —*Tirmizi.*

That is, he had not committed the offence of assigning partnership to God.

12. Hazrat Abu Musa Asha'ari reports that the Prophet had said that a community which has an orphan on its disc and allows him to participate in the food the devil will not come to that community. —*Tibrani, Isbahani.*

13. It is reported from Hazrat Auf bin Malik that the Prophet had said that if any widow despite her poverty and beauty did not marry and restrained herself for the maintenance of her children till they attained maturity or died, such a woman would be so close to me in Paradise like the two fingers.

—*Abu Daud*

14. Hazrat Abu Huraira reports that the Prophet had said that on the eve of the Judgment when he would go to open the gate of Paradise, a woman would be going ahead of him. The Prophet would ask who she was? She would reply that she was the woman who restrained herself for the maintenance of children and did not marry.

—*Abu Yala.*

It should be clearly understood that not to re-marry for the sake of tending and protecting young children is one thing and to refrain for the sake of custom is a different thing.

15. It is reported from Hazrat Abu Umama that the Prophet had said that whosoever affectionately puts his hand on the head of an orphan God will reward him with a virtue for every hair.

—*Ahmad.*

16. Hazrat Abu Huraira reports that a person came to the Prophet and said that he was hard hearted. The Prophet said that he should put his

hand on the head of orphans and feed the poor, his heart will become soft. —*Ahmad.*

17. Hazrat Amr bin Umayya reports that the Prophet had said that whatever a man gives his wife or spends on her he gets the credit of charity. —*Tibrani* in a longer report.

41. Maintenance of Wife and Children

1. Hazrat Sa'ad bin Waqqas reports that the Prophet had said that whosoever spends his money to gain God's pleasure and goodwill gets the credit of charity so much so that even a morsel which he puts in the mouth of his wife, has the credit of charity.

—*Bukhari, Muslim* in a longer report.

2. Hazrat Abu Said Khadri reports that the Prophet had said that whosoever spent anything on his family members for Heavenly reward, God gives him the credit of charity. —*Bukhari, Muslim.*

3. It is reported from Hazrat Abu Huraira that the Prophet had said that to spend on one's wife has greater merit than giving charity to male and female slaves and beggars. —*Muslim.*

4. Hazrat Abdulla bin Masud reports that the greatest preference is to spend on one's wife and children which is necessary and then it should be spent on near relatives. —*Tibrani.*

It is narrated in the report of Hazrat Arbez bin Saarya that even to give water to the wife is charity.

5. Hazrat Abu Huraira reports that some one asked the Prophet that he had one gold coin with him, where should be spend it. The Prophet said he should spend it on himself. The man said that he had one more and the Prophet said that he should spend it on his wife. The man again said he had yet another and the Prophet said he should spend it on his servants. The man said he had a fourth one also and the Propoet said he should spend it wherever he may like. —*Ibn Haban.*

6. Hazrat Abu Huraira reports that the Prophet had said that a gold coin on the maintenance of wife and children has greater excellence in respect or merit and reward over the coin spent in Jihad in the path of God, one coin on liberating a slave, one given to a poor man and one spent on his family. —*Muslim.*

42. Training of Manners to Children and Calling them with Good Names

1. Hazrat Jabir bin Abdulla reports that the Prophet had said that to teach manners to his children is better than giving three and half a seer of grain or dates or the like things in charity.

—Tirmizi.

9. Hazrat Abu Ayub bin Abi Musa reports from his grandfather that the Prophet had said that there was no greater boon to one's children than teaching them manners. *—Tirmizi.*

3. Hazrat Abu Darda reports that the Prophet had said that people will be called on the day of Judgment with their and their fathers' names. So you should have good names. *—Abu Daud.*

It means that bad names which do not include the names of God and Prophet or whose meanings are bad or reference of being a slave the relation is to any one basides God should not be used. In short the names should not be irreligious.

4. Hazrat Abdulla bin Umar reports that the Prophet had said that God likes very much the

names which express devotion and praise to God.
—Bukhari.

5. Hazrat Abdulla bin Umar reports that the Prophet had said the name most pleasing to God is Abdulla. *—Muslim.*

6. Hazrat Wahab Al-Jasmi reports that the Prophet had said you should name your children after the names of Prophets. God very much likes the names of Abdulla as well as Abdur Rahman.
—Abu Daud.

7. Hazrat Abu Huraira reports that name of the daugher of Hazrat Abu Salma was Barra. The Prophet changed it to Zainab. *—Bukhari.*

Similarly the name of Hazrat Umar's daughter was Aasia which the Prophet changed into Jamila. *—Tirmizi, Muslim.*

Thus the names which expressed distance from the Divine mercy or glorification of self the Prophet used to change and gave good substitutes, just as he changed the name of Shahab to Hasham A man's name was Horab (battle) the Prophet changed it into Salam (friendleness). The name of a place was Sha'ab Zala (the valley of losing way) the Prophet changed it to Sha'ab Huda (the valley of right path). A man's name was Aasi (sinner), the Prophet changed it to *Momin* (believer). There was a land on which nothing could grow and its name Hazra (barren) the Prophet changed it to Khazra (green and fertile). The land became fertile after some time.

43. Death in the Childhood

1. Hazrat Anas reports that the Prophet had said that the Muslim whose three young children die will be admitted by God to Paradise. The occasion for his securing forgiveness will be the mercy and benevolence which God had on these children. —*Bukhari.*

It means that the Divine mercy and benevolence which is on children will secure forgiveness for the father.

2. Hazrat Anas reports from the Prophet that whosoever patiently bore the loss of his three children hoping to be rewarded, God will admit him to Paradise. A woman stood up and asked if some one's only two children have died. The Prophet said that this glad tiding was for him also. The woman later felt sorry that she did not ask about the death of one child. —*Nasai.*

3. Hazrat Atba bin Abdul Salmah reports that the Prophet had said that one whose three young children died these would be waiting for him at all the eight gates of Paradise that he may enter from any gate he likes. —*Ibn Maja.*

In *Tibrani* this report is narrated by Hazrat Abu Zar.

4. Hazrat Abu Huraira reports that the Prophet had said that it was impossible for the fire to touch the person whose three young children have died. He will pass over the bridge of *Siraat* only for the fromality. *—Bukhari, Muslim.*

That is, God has pledged that every one shall have to pass over this bridge and so this man will also have to cross it necessarily and fire will not touch him.

5. Hazrat Abu Huraira reports that the Prophet had said that the young children of Muslims are entitled of Paradise. On the day of Judgment they would pull the garment of their parents and will not leave them till God admits them to Paradise. *—Muslim.*

6. Hazrat Abu Said reports that the Prophet had said to the women that whosoever among them had sent three of her children they would become for her a cover against fire. A woman asked if there are only two, the Prophet said that they too would do likewise. *—Bukhari, Muslim.*

7. Hazrat Aqaba bin Amir reports that Prophet had said that the woman who patiently bore the loss of her three children in the hope of Heavenly reward Paradise is assured to her.

—Ahmad, Tibrani.

8. It is reported from Hazrat Zohair bin Alqama that a woman came to the Prophet and represented that since she accepted Islam eleven of

her children had died. The Prophet said that her place in a large dome of Paradise was reserved.

—Tibrani.

9. The report of Hazrat Ma'az says that the Prophet had not given the glad tiding of Paradise on the death of one child but this has also been said that aborted child will also carry its mother to Paradise covered in its viscera. *—Ahmad, Tibrani.*

10. Hazrat Abdulla bin Abbas reports that once the Prophet was saying that one whose two young children had died and she patiently bore the loss, God will admit her to Paradise. Hazrat Aiyesha asked if only one child had been lost, the Prophet said the same holds good for one child also. Hazrat Aiyesha then asked if any one had lost no child and the Prophet said that for his community he would himself go ahead, for no calamity greater than his death came to the community. *—Tirmizi.*

It means that if any one had suffered no loss, at least the Prophet's death would be felt by every Muslim and none will escape it So patiently bearing this grievious, this loss alone would suffice for admittance to Paradise.

11. Hazral Abu Musa Asha'ari reports that the Prophet had said that if a small child dies God tells the angels that they had taken away the child and the heart of His devotee. The angels would say "Yes, the same has been done." Then God

would ask what His devotee had said. The angels would say that he recited :

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

We belong to God and we are to return to Him. Then God would say build a house for this devotee in Paradise and name it the House of Praise. —*Tirmizi.*

12. Hazrat Qurra bin Ayas reports that a Companion of the Prophet had great affection for his young child. The Prophet had great affection for his young child. The Companion said may God have as much affection for you as I have for this child. After some time not seeing the child in the arms of Companion the Prophet asked where the child was, the Companion said that he was dead. The Prophet said if he did not like his child waiting to receive him when he reached the gate of Paradise. —*Mishkat.*

13. Hazrat Umm Salma reports that the Prophet had said that if any devotee suffers a loss and he recites the following prayer then God rewards him and also compensates. :

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ
اَللّٰهُمَّ اْجُرْنِیْ فِیْ مُصِیْبَتِیْ
وَاخْلُفْ لِیْ خَیْرًا مِّنْهَا

"We belong to God and we are to return to him. O' God, give me strength to bear patiently this loss and grant me a better substitute."

14. Hazrat Abu Salma reports that the Prophet had said that whenever any of them suffers he should pray as follows :

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
اَللّٰهُمَّ عِنْدَكَ احْتَسَبْتُ مُصِيبَتِي
فَأْجُرْنِي فِيهَا وَأَبْدِلْنِي خَيْرًا مِنْهَا

We belong to God and we are to return to him. O' God I expect reward from Thee for this loss. So Thou reward me and make up my loss.

—*Tirmizi.*

15. Hazrat Aqaba bin Amir reports that the Prophet had said that one who suffered the loss of his three children and patiently bore it in the hope of Hevenly reward his place in Paradise is assured.

—*Ahmad, Tibrani.*

16. Hazrat Umm Habiba reports that she was sitting with Hazrat Aiyesha when the Prophet came and said that if three minor children of a Muslim husband and wife die then these children will stand at the door of Paradise on the day of Judgment. They would not enter Paradise alone unless their father and mother are admitted therein. God will be pleased to admit them and they, alongwith their mother and father would enter Paradise. —*Tibrani.*

It means that the children will intercede on behalf of their mother and father and will enter Paradise alongwith them. Such reports are also narrated by Hazrat Amrav bin Abasa, Hazrat Haris bin Aqtish, Hazrat Abu Barza, Hazrat Jabir bin Abdulla and Hazrat Abdur Rahman bin Bashir also.

17. Hazrat Abdulla bin Masud reports that the Prophet had said that whosoever sent his three minors ahead then these children would prove a strong safeguard from the hell. Hazrat Abu Zar

said that he had sent his two minor children and the Prophet said it holds good for two also. Hazrat Ubai bin Ka'ab said that he had sent only one child, does the order hold good for one also. The Prophet said yes at stood for one also.

—*Ibn Maja.*

It means that one whose three or two or one minor died and he patiently bore the loss then these children will prove a strong bulwork and fort in saving their mother and father from hell. Sending children ahead means to bear the sorrow of their death patiently.

44. Recitation of the Holy Quran

1. Hazrat Usman reports that the Prophet had said that the best person among you was one who learnt the Quran and taught it.

– *Bukhari.*

2. Hazrat Abdulla bin Masud reports that the Prophet had said that for reading each letter of the Quran ten virtues are recorded. He did not say that Alif Lam Mim was one letter. If some said Alif, Lam, Mim then Alif is one letter, Lam is other and Mim is the third one.

—*Tirmizi.*

It means that the idea means letters and not words. Ten virtues are recorded for each letter.

3. Hazrat Abu Huraira reports that the Prophet had said that those who recite or teach the Quran in the mosque, God sends upon them the contentment of heart and the angels of mercy spread their shadow on them. God mentions these people in the company of angels.

—*Muslim.*

4. Hazrat Abu Huraira reports that the

Prophet had said that God assigns a Divine light on those who recite the Quran in the mosque or teach it there.

5. Hazrat Abu Said Khadri reports from the Prophet that God says that those who are so absorbed in reading the Quran that they forgot anything else or even found no time to pray, he gives them more than those who pray. The Excellence of the word of God over all other talks is like the Glory and Greatness of God over his devotees. —*Tirmizi.*

It means that those who recite Holy Quran, all their needs are fulfilled. The nobility which the word of God had over other talks is just like the nobility of God over men.

6. Hazrat Aiyesha reports that the Prophet had said that one who mastered the Quran would accompany angels of high position and one who tried to read the Quran correctly but due to his unyieldy tongue was unable to pronounce correct words easily and had to put in an effort for it he was entitled of double reward. —*Bhukari, Muslim.*

That is, there is one reward of reciting the Quran and another of the effort which he has to put in.

7. Hazrat Abu Zar requested the Prophet to give him some advice. The Prophet said : Practise piety. Fear of God has dignity over all virtues. Hazrat Abu Zar asked for something more and the

Prophet said to take to recitation of the Quran. This recitation is a divine light and a cash and treasure in the Heaven. —*Ibn Haban.*

8. Hazrat Sahal bin Ma'az reports that the Prophet had said that whosoever recited the Quran and acted upon it a crown will be put on the head of his father and mother on the day of Judgment and the gleam of this crown would be far more brighter than the Sun's. —*Abu Daud.*

9. Hazrat Abdulla bin Umar reports that the Prophet had said that one who memorised the Quran will be asked on the day of Judgment to recite it and gain the advance of one stage on each verse and the last verse of the Quran being his last stage. —*Tirmizi.*

Taking into account different opinions the Quran has six thousand six hundred and sixty six verses. Thus the greatness of memoriser of the Quran can be imagined.

10. Hazrat Abdulla bin Umar reports that the Prophet had said that whosoever learnt the Quran, had taken Propethood in his arms. The only difference is that Divine Inspiration (*Wahi*) is not revealed to him. It is most proper for the man with the Quran, since Quran is preserved in his heart. It is not proper for him to be angry with the anger of others or to join ill gossip. —*Hakim.*

11. Hazrat Anas reports the Prophet had said that there were some special Godly men. Some-

one asked which were these and the Prophet said that they were Quran preserving men. —*Nasai.*

That is, they were devoted only in reading and teaching the Quran.

12. Hazrat Abu Huraira reports that the Prophet had said that if a man prostrates on reading the *Sura Sajda* Prostration Verse the devil bewails in a corner and expresses his sorrow saying that man was ordered to prostrate and he did it whereupon Paradise was assured to him but myself refused it and hell was doomed me. —*Muslim.*

13. Hazrat Abu Said Khadri reports that Hazrat Usaid bin Hazair was reciting the Quran at night, the horse which was tied near him began to jump, whereupon Usaid stopped reading and looking towards the sky saw a large number of lights going up. In the morning he reported the incident to the Prophet who said that there were angels who had come to listen to his recitation. If he had continued he would have seen some more strange things. —*Bukhari.*

14. Hazrat Abu Musa reports that the Prophet had said : "O' people, guard the Quran well, otherwise it would escape from your hearts. Quran memoriser is just like a camel, who may go away, when the rope is loose likewise the slightest negligence causes the Quran to escape from the heart.

—*Muslim.*

15. It is reported from Hazrat Abdulla bin

Umar that the Prophet had said that the memoriser of the Quran was like a leathered camel. If one guards it well it would remain leathered, if neglected it would run away. *—Bukhari.*

16. Hazrat Fuzala bin Ubaid reports that the Prophet had said that God listens to the sweet recitation like the song listener who listens to singing with interest. *—Hakim.*

It means that one while reciting Quran should observe proper rules and at the same time in a good voice.

17. Hazıat Bara' bin Azib reports that the Prophet had said that one should enhance the beauty of Quran by his good voice and intonation. *—Abu Daud.*

18. Hazrat Aqaba bin Amir reports that he was sitting with others in the mosque, when the Prophet came and asked which of us would like to go daily to village Ba'than or Wadi Aqiq and there without any offence or violating the right of any one freely gets two she-camels. We said that every one of us would like it. The Prophet said that going to the mosque in the morning and reciting or learn two verses of the Quran was better than getting two she-camels. Three verses being better than three she-camels and four better than four she-eamels. Thus as many verses are recited their reward would be for greater than as many red and good she-camels. *—Muslim.*

Ba'than and Wadi Aqiq are two villages near Madina.

19. Hazrat Abu Umama reports that the Prophet had said that they should recite the Quran for Quran will cause intercede on Judgment day for those who read it. —*Muslim.*

20. Hazrat Jabir reports that the Prophet had said that the Quran would inercede which would be granted. It is the best medium working for the salvation of its followers. Whosoever made the Quran his *Imam* (Guide) it would lead him to Paradise. —*Ibn Haban* in a longer report.

To make the Quran one's *Imam* implies act on its teaching in all spheres of life, follow injunctions and refrain from what it prohibits.

21. Hazrat Abu Umama reports that the Prophet had said that it was the recitation of the Quran which takes a devotee nearer God.

—*Tirmizi.*

22. Hazrat Abu Huraira reports that the Prophet had said that when reciter of the Quran will come on the day of Judgment the Quran while interceding for him would say to God to decorate him with jewels. Then a crown of blessings would be put on his head. The Quran would ask for something more and the robe of blessings would be accorded to the reciter. The Quran would further request God to express His liking to its reciter and God granting this, would order the devotee to recite the

Quran and get advance of one stage for each of its verse. —*Tirmizi.*

23. It is mentioned in the report of Hazrat Abdulla bin Amrav bin Aas that the Prophet had said that on the day of Judgment the Quran memoriser would be asked to recite with the same observance of rules and good voice as he used to recite in the world and gain advance of one stage on each verse and his destination would come nearer on verse recited. —*Tirmizi.*

24. Hazrat Abdulla bin Umar reports that the Prophet had said that on the day of Judgment three men would be saved from confusion and no account will be taken from them. They would be sitting on mounds of *musk* till the end of the time of accounts taking. One who recites the Quran to please God and thereby becomes Imam and people are pleased with him. Second the caller who calls people for prayer for the pleasure of God. The third who keeps his affairs with God and his subordinates straight. —*Tibrani.*

25. Hazrat Abu Huraira reports that the Prophet had said that the man who learnt the Quran and recited it daily was like a pot full of *musk* the sweet smell of which was spread on all sides. On the contrary, one who learnt the Quran and did not recite it daily he is like a bottle full of *musk* but corked and sealed. —*Tirmizi.*

26. Hazrat Abdulla bin Umar reports that

the Prophet had said that on the day of Judgment the Quran and the Fast would interecede for the devotee. The Fast would say : "O God this devotee refrained from eating and drinking for my sake. So accept my intercession on his behalf." The Quran would say : "O God, this devotes lost his night seleep for my sake, kindly accept my intercession on his behalf." God will grant both these requests —*Hakim.*

27. It is reported from Hazrat Barida that the Prophet had said that whosoever read the Quran and acted on it, his father and mother would be invested with shining crown on the day of Judgment whose glare will be like the sun and they will be given robes of Paradise whose worth will be greater than the worth of the whole world. These people will ask for what merit this reward is given to them and they will be told that they were given this reward for their childrens' recitation of Quran. —*Hakim.*

Hazrat Sahal bin Ma'az also narrates this. In the report of *Abu Daud* it is said that the glow of this crown will be more than the Sun.

28. Hazrat Ali reports that the Prophet had said that whosoever read the Quran and also followed its permission and prohibition God will admit him to Paradise and accept his intercession for ten of his relatives who had been condemned to hell. —*Tirmizi.*

29. Hazrat Abdulla bin Abbas reports that the Prophet had said that one who recites the Quran is saved from the weakness and inability of old age.
—*Hakim.*

30. The Prophet said to Hazrat Abu Zar that if he came out to learn one verse of the book of God in the morning it has greater excellence than his offering one thousand *Roka'ats* of pryaer.
—*Ibn Maja.*

31. Hazrat Abu Huraira reports that the Prophet had said that one who reads ten verses of the Quran at night would not be counted as a neglectful. —*Hakim.*

32. Hazrat Abu Huraira reports that the Prophet had said that one who maintains *Farz* prayers and offers them in time will not be counted a neglectful. One who had read one hundred verses will be counted as prayerful.
—*Ibn Khozaima, Hakim.*

33. Hazrat Abdulla bin Abbas reports that the Prophet had said that the noble men of his coummunity are those who have memorised the noble men who rise at night to offer Godly prayers. —*Bahiqi.*

45. Characteristics of the Quran & Verses

1. Hazrat Abu Said bin Mu'alla reports that the Prophet told one of his Companions that he would teach him a Chapter of the Quran which had greater merit over all the other Chapters. And he taught him *Sura Fateha.* —*Bukhari.*

2. Hazrat Ubay bin Ka'ab reports that the Prophet had said that no Chapter like *Sura Fateha* had been revealed in *Tauret, Zabur* or Bible and neither any Chapter like this is in the Quran. —*Tirmizi.*

3. Hazrat Anas reports that the Prophet had said that in regard to merit and reward *Sura Fateha* had greater excellence in the whole Quran. —*Ibn Haban.*

4. Hazrat Abu Huraira reports that the Prophet had said that *Sura Fateha* is one which God has divided half and half between Himself and his devotee. When the devotee says

(All praise to Lord, God of the worlds), اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

God says that my devotee has praised Me. When he says :

(Benevolent and Merciful), اَلرَّحْمٰنِ الرَّحِيْمِ

God says that the devotee has expressed His qualities. When he says :

مَالِكِ يَوْمِ الدِّيْنِ (Lord of the day of Judgment)

God says that the devotee has expressed His Greatness. When he says :

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (We worship Thee alone and seek Thine help alone).

God says this is half and half between Him and the devotee. Whatever the devotee asks, will be given. The devotee makes prayer and it is granted from Me. When he recites the rest of the *Surat* (verse) God says this is all for My devotee. Whatever he has asked will be given to him. —*Muslim.*

5. Hazrat Abdulla bin Abbas reports that the Prophet had said that *Sura Fahta* and the last verses of *Sura Baqar* from beginning آمَنَ الرَّسُوْلُ to the end are two becon lights which had not been given to any Prophet before him. Whosoever recited even a letter of these two will be given that light. —*Muslim.*

6. Hazrat Abu Huraira reports that the Prophet had said, "O'people do not make graveyard to your houses. The devil flies away from the house in which *Sura Baqar* is recited. —*Muslim.*

It means that no one reads the Quran in graveyard. Your houses should not be like that rather there should be regular arrangement of reading the Quran.

7. Hazrat Abu Umama reports that the

Prophet had said "You should recite *Sura Aley Imran*. These two *Suras* will plead for their recitals. It is blessing to memorise them and misfortune to leave them. Those on the wrong path cannot acquire these two *Suras*. —*Muslim*.

It means that no magic will work on those who recite these *Suras*.

8. Hazrat Abu Huraira reports that the Prophet had said that there was something special and higher in all things. In the Quran the most superior, is *Sura Baqar*. This is like the top of the Quran. One of its verses is the chief of all verses. —*Tirmizi*.

It refers to the Verse of the اٰيَةُ الْكُرْسِىْ Throne.

9. Hazrat Abdulla reports that the Prophet had said that the devil flies away from the house wherein *Sura Baqar* is recited. —*Hakim*.

10. Hazrat Sahal bin Sa'ad reports that the Prophet had said that the devil cannot enter a house for three nights in a house in which *Sura Baqar* is recited at night and for three days if it is recited in the day. —*Ibn Haban*.

11. Hazrat No'man bin Bashir reports that the Prophet had said the last two verses of *Sura Baqar* are such that if they are recited in a forest for three nights it will be void of the influence of the devil. —*Tirmizi* in a longer report.

It refers to the verses from *Amanur-Rasool* from beginning to the end. امَنَ الرَّسُوْلُ

12. Hazrat Abu Zar reports that the Prophet had said that God had ended *Sura Baqar* on two verses These two verses were given to me from the treasure of the Divine Throne. So you should learn these two verses and teach them to your women and children. These verses are the Quran as well as prayer. *—Hakim.*

13. Hazrat Abdulla bin Masud reports that the Prophet had said that whosoever recited the two verses of *Sura Baqar* at night he has become immune from all other things of the night.

—Bukhari, Muslim.

That is, from prayers of the night or from the mischief of the devil etc.

14 Hazrat Ubay bin Ka'ab was asked by the Prophet if he knew which great verse of the Quran is with him. Hazrat Ubay said it was the *Ayat-ulkursi* or Verse of the Throne. The Prophet happed his bieast and said : ايَةُالْكُرْسِيِّ

"Auspicious be that knowledge to you".

15. Hazrat Ubay bin Ka'ab reports that the Prophet had said "By God, the Verse of the Throne has one tongue and two lips. These sing the glorification of God near His Throne. It is the chief of all verses. *—Ahmad, Ibn Abi Shaiba.*

16. Hazrat Ma'qal bin Yasaar reports that the Prophet had said that *Sura Yaseen* was the heart

of the Quran. The devotee who recites it for the pleasure of God as well as for the last day is forgiven. You should recite it for your dead. —*Nasai.*

To recite for the dead means either at the time of the death or over the grave.

17. Hazrat Anas reports that the Prophet had said that every thing has a heart. The heart of the Quran is *Sura Yaseen.* Whosoever recites it he at once gains the credit of reciting the Quran ten times. —*Tirmizi.*

18. Hazrat Abu Huraira reports that the Prophet had said that there was a *Surat* of thirty verses in the Quran. That *Surat* interceded for a person who was forgiven by God. This *Surat* is: (Bleesed be He in whose hand is dominion). تَبَارَكَ الَّذِىْ بِيَدِهِ الْمُلْكُ

—*Tirmizi.*

19. Hazrat Jandab reports from the Prophet that whosoever recited *Sura Yaseen* at night is forgiven. —*Mauta, Imam Malik.*

20. Hazrat Abdulla bin Abbas reports from the Prophet about *Surat* سُورَةُ تَبَارَكَ الَّذِىْ that the name of this is *manea* and *mijia.*

—*Tirmizi.*

That it saves from the torture of the grave and prevents punishment.

21. Hazrat Abdulla bin Masud reports that the Prophet had said that by the way that the

angels enter the grave from wherever they are told that that was not their way for this man used to recite *Surat*. This *Surat Tabara kallazi* تَبَارَكَ الَّذِى prevents torture of the grave. In *Tauret* this *Surat* is named *Sura Mulk*. One who recited it at night did a sanctified and best act.
—*Hakim.*

22. Hazrat Abdulla bin Masud reports that the Prophet had said that if any one reads *Sura Mulk* every night he is saved from the torture of the grave. At the time of the Prophet the name of this *Surat* was named as *Maania*. —*Nasai.*

That is preventive of the torture from the grave.

That is, preventive of the torture from the grave.

23. Hazrat Abu Huraira reports that the Prophet on hearing that a person was reciting Sura *Qul Huwallaho Ahad* (Say. God is one) قُلْ هُوَ اللّٰهُ اَحَدٌ said that he has been assured. **Some one** asked for what he has been assured. **The** Prophet said that Paradise was asured. —*Mauta, Imam Malik.*

24. Hazrat Abu Huraira reports that the Prophet called the people to assemble that he may recite to them one third of the Quran. When people assembled the Prophet recited *Surat* قُلْ هُوَ اللّٰهُ اَحَدٌ and said that it was one third of the Quran.

25. Hazrat Abu Darda reports that the Prophet had said that God had divided the Quran

into three reports, one part of which was meant : "say God is one." قُلْ هُوَ اللّٰهُ اَحَدٌ —*Muslim.*

26. Hazrat Abu Ayub reports that the Prophet had said that whosoever recited قُلْ هُوَ اللّٰهُ اَحَدٌ *Sura Qul* had recited one third of the Quran. —*Muslim*

27. Hazrat Aiyesha reports that a Companion of the Prophet used to recite قُلْ هُوَ اللّٰهُ اَحَدٌ *Sura Qul* in each *Raka'at.* When he was asked why he did so, he replied that he loved this *Surat.* The Prophet said that then God loved him. —*Bukhari, Muslim* in a longer report.

28. Hazrat Aiyesha reports that the Prophet had said that love of *Sura Qul Huwallaho Ahad* قُلْ هُوَ اللّٰهُ (Say, God is alone) would take her to Paradise. —*Tirmizi.*

29. The Prophet said to Hazrat Aqaba bin Amir "Shall I teach you two *Suras* which are the best ? He then taught them

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ (I seek protection of the Lord of the dawn)

and

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ (I seek protection of the Lord of man)

and said that no one sought protection from words such as these. —*Abu Daud.*

30. Hazrat Aqaba bin Amir also reports that

the Prophet said this also that if possible they should never leave these *Suras* from any prayer.

—*Ibn Haban.*

31. Hazrat Anas reports that the Prophet had said that whosoever chanted *Sura Qul Huwallah* (Allah is One, 200 times his fifty years back sins are forgiven, excepting debt. —*Tirmizi.*

32. Hazrat Abdulla bin Masud reports that Prophet Mohammed said, whosoever chanted *Sura Waqia* daily in the night does not experience starvation. —*Razeen.*

33. Hazrat Abu Darda reports that the Prophet said one who memorised the first ten verses of *Sura Kahf* he would remain safe from the clutches of *Dajjal.* —*Muslim, Abu Daud, Nasai.*

In *Tirmizi* only three verses are mentioned.

34. Hazrat Abu Said Khadri reports that the Prophet had said that whosoever recited *Sura Kahf* correctly he would be invested with a light of the distance from his house to Mecca. Whosever recites the last the verses of *Sura Kahf* would be saved from the mischief of *Dajjal* on his appearance. Whosoever recited these words after ablution

سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَآ اِلٰهَ اِلَّآ اَنْتَ
اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

(Glory to Thee O God and Praise to Thee, there is no other worthy of worship except Thee. I seek Thy Forgiveness and return to Thee. Then these would be recoreded in his record of actions on a paper and sealed which would not be broken till

the day of Judgment. That paper would be preserved. —*Hakim*.

35. Hazrat Abdulla bin Abbas reports that the Prophet had said that the credit of reciting *Sura* إِذَا زُلْزِلَتْ *Izazul Zilat* is equal to half of the Q uran, of *Surah Qul Huwallah* is equal to one third of the Quran and of *Sura Qul ya Ayyuhal Kafiroona* is equal to one fourth of the recital of Quran. —*Tirmizi*.

46. Remembrance of God

1. Hazrat Abu Huraira reports that the Prophet said that God says : I am very near the concept of my devotee. When a devotee remembers Me I am with him. If he remembers Me in his heart I also remember him in My heart. If he remembers in Me in an assembly of people I also remember him before angels. If he advances one span towards Me I advance one Hand towards him. If he advances one hand I advance towards him two Hands. If any devotee runs towards Me I also run up, to meet him. —*Bukhari, Muslim.*

2. Hazrat Abu Huraira reports that God says whenever a devotee remembers Me and his lips join in my remembrance I am near to him. —*Ibn Maja.*

3. Hazrat Abul Makhariq reports that the Prophet said that on the night of Ascent to Heaven I saw a person covered all over with a light I asked if he was an angel. I was told that he was not that. I then asked if he was a Prophet and the reply was again in the negative. I again asked emphatically who was he and I was told that he was a devotee who always remembered God. His heart was always in the mosque and he never talked ill of his parents. —*Ibn Abi Dunya.*

4. Hazrat Abu Darda reports that the Prophet told him if he could teach him something which is most liked by your Lord, very high its position and better than spending gold and silver. If you fight the enemy and are killed even then you will not reach the merit of it. People asked that such an act should certainly be indicated to them and the Prophet said : Take yourself to the remembrance of God. —*Tirmizi.*

5. Hazrat Ma'az bin Jabal reports that the Prophet had said that there was nothing more so good in saving from Divine punishment than remembrance of God. —*Tirmizi.*

6. Hazrat Abdulla bin Abbas reports that the Prophet had said that one who is incapable of praying in the night, spending money in charity and coward in fighting the enemy, he should take to remembrance of God. —*Tirmizi.*

7. Hazrat Sau'ban reports that the Prophet had said that the best property of the man was that his tounge is used to remembrance of God, his heart is thankful and his wife honest and helpful to her husband and accords aid in his faith. —*Tirmizi.*

8. Hazrat Abdulla bin Abbas reports that the Prophet had said that there were things which a man secured you should take it that he had got all the good of this world and of the next also. These

are : a thankful heart, a tongue used to remembrance of God, a patient body and a good wife who did not offend her husband in her property or herself. —*Tibrani.*

9 Hazrat Abu Musa Asha'ari reports that the Prophet had said that one who does and who does not recite Quran are respectively like the living and the dead. —*Bukhari.*

10. Hazrat Abu Huraira reports that the Prophet had said that Mufarradun had gone ahead. Some one asked who were Mufarradun. The Prophet said that these were men who remember God very much. —*Muslim.*

11. Hazrat Abu Huraira also reports that the Prophet had said that those who loved remebrarnce of God they would have no burden on the day of Judgment and would be quite light and easy.

—*Tirmizi.*

12. Hazrat Abu Musa says that the Prophet had said that if a man distributes money and a man remembers God then the position of one who remembers God is higher. —*Tibrani.*

13. The mother of Hazrat Anas came to the Prophet and requested him to give her some advice. The Prophet said that giving up Sins is the best migration. Guarding the duties is the best Jihad and there is nothing which endears a devotee in the eyes of God better than remembering God. —*Tibrani.*

14. Hazrat Abu Huraira reports that the

Prophet had said that some angels of God were going about in search of an assembly where there was remembrance of God and wherever they found such an assembly they collected there. At the end of the assembly when these angels ascended towards heaven God asked them from where they were coming. They would say that they were coming from an assembly where people were talking of Thy Sanctity and Greatness. God would ask if those people had seen Him, the angels would say they had not. God would say had they seen Him what would they do ? The angels would say they would worship Thee more and would talk more of Thy Sanctity. God would then ask what were they asking and angels would say that they were asking for Paradise. God would ask if they had seen Paradise and the angels would say that they had not yet seen. Then God would ask had they seen Paradise what would they do. The angels would say that they would then practise more earnestness. God would further ask from what they were seeking protection, the angels would say that they sought protection from hell. The angels would be asked, had they sought protection from hell. The Angles would meekly reply that they didn't. God would ask if they had seen the hell and the angels would say that they had not. God would ask what would they do if they saw it and the angels would say they would ask for protection with greater zest and tried to be far from ·ti God would then tell the angels to bear witness

that he had forgiven all the people of that assembly. The angels would say that one of them did not come purposely but joined it just on seeing people assembled. God would say that all the people of this assembly were so blessed that no one sitting with them would be deprived. —*Bukhari.*

It means that although he did not intend to do it he any how joined the assembly of the blessed.

15. Hazrat Mu'aviya reports that once the Prophet came to the assembly of people who were engaged in remembering God the Prophet asked for what they had assembled ? People said they had assembled to chant the praise of God and thank of His blessings. The Prophet said by God they had been assembled for the very sake and had no other object. They told that it was deep rooted desire. The Prophet said he had not come to blame them but Hazrat Jibrail had informed him that God was expressing His pride over the people of this assembly. —*Muslim.*

16. O' people, the angels of God go about searching for an assembly in which there is remembrance of God. If you go to any such assembly think that it is the garden of Paradise. You should also eat some of the fruits of this garden. You should remember God morning and evening. Whosoever among you wants to know his position he should think of the position of God in heart. Your position before God will be in proportion to God's position in your heart, for God keeps his

devotee in the same position in which the devotee keeps God.

It mean that the assemblies of remembrance of God are gardens of Paradise. To join such assemblies and remember God is like eating fruits of the garden of Paradise. Whatever relation man has with God the same relation God keeps with man.

17. Hazrat Abu Darda reports that the Prophet had said that on the day of Judgment some people would be sitting on the pulpits of pearls and there would be a glare on their faces. People would envy them. They would be neither prophets nor martyrs. A man standing on his knees asked the Prophet to explain who would be those so that they could recognise them. The Prophet said that they were loving people and had come from different classes and different cities and had assembled to remember God. —*Tıbrani.*

18. Hazrat Abu Huraira and Hazrat Abu Said Khadri report that the Prophet said that when a community assembles to remember God, mercy and contentment descend on them and angels of God cover them. Then God mentions them to those who are with Him. —*Muslim.*

It means that angels descend in such large numbers that the community is covered under their wings. Those who are with God means angels.

19. It is reported from Hazrat Ma'az bin Anas that the Prophet said that God says that whosoever remembers Him in his heart He mentions it to angels and whosoever remembers Him in an assembly before others He mentions them among the angels of high rank who are near God and their rank is higher than other angels.

—*Tibrani*.

20. Hazrat Abdulla bin Abbas reports that the Prophet had said that God says : "O' children of Adam, if you remember me in an assembly of people I will remember you before an assembly which is superior and better than your community and your assembly. —*Bazaz.*

21. Hazrat Abdulla bin Umar reports that the Prophet said that the remembrance of God is the means of purifying heart. Nothing is more effective in saving from the punishment of God than remembrance of God.

—*Baihiqi* in a longer report.

Similar report is narrated in *Tibrani* from Hazrat Jabir.

22. Hazrat Abdulla bin Abbas reports that the Prophet had said that some people remember God on their soft and comfortable beds and God will admit them in higher classes of Paradise.

—*Ibn Haban.*

It means that those who are not forgetful of remembrance of God even in their property, God will reward them with higher classes in Paradise

23. Hazrat Abdulla bin Abbas reports that someone asked the Prophet which people would be the best on the day of Judgment. The Prophet said that those who remember God much, will be the best and superior over others on the day of Judgment. —*Baihiqi*, *Tirmizi* in a longer report.

24. Hazrat Abu Zar reports that the Prophet had said that God shows His boons and blessings on the devotees every day. The greatest boon of the Almighty is to grant ability to His devotee to remember him. —*Ibn Abi Duniya.*

25. Hazrat Anas reports that the Prophet had said that the devil keeps his mouth out of the heart of man and if one remembers God the devil flies away. —*Ibn Abi Dunya*, *Abu Yala*, *Baihiqi.*

26. Hazrat Ma'az reports that someone asked the Prophet which people are better and superior than others among the warriors of Jihad ? The Prophet replied that those who remember God much. The questioner again asked which people among the pious were better and superior and the Prophet again said that those who remembered God much. The narrator says that the Prophet was asked about each religious act and each time the Prophet said that the best persons were they who remembered God much.

—*Ahmad*, *Tibrani* in a longer report.

27. Hazrat Abu Said Khadri reports that the Prophet had said that on the day of Judgment he

will introduce Godly people to all those present there. Someone asked which were those Godly people and the Prophet said that they participated in the assemblies for the sake of God's remembrance. —*Ahmad, Baihiqi.*

28. Hazrat Anas reports that the Prophet had said that those who assemble at a place just for the sake of God's remembrance then at the end of the meeting an angel from the heaven cries aloud : "Those engaged in remembering God get up, God has forgiven your sins and converted your lapses into virtues." —*Tibrani, Baihiqi.*

29. Hazrat Abdulla bin Umar asked the Prophet what was the reward and merit of the assembly of remembrance of God ? The Prophet replied that the reward of such assembly was Paradise. —*Ahmad.*

30. Hazrat Amrav bin Absa reports that the Prophet had said that there were men whose forgiveness of sins and admission to Paradise was guaranteed by God. Those would be neither prophets nor martyrs. The beauty and glare of their paces would astound the eyes. Their high position and nearness to God would be envied by great prophets and martyrs. Some one asked which were these people and the Prophet said they came from different groups and assembled just for remembrance of God. Their talk was good and pious just as the fruit eater selects good and choice fruits to eat, these people talk good and pious things among themselves. —*Tibrani.*

47. Specific Terms for God's Remembrance

1. Hazrat Abu Huraira reports that if a person attends to an assembly where there is talk on different subjects then if on leaving it he recites the following : O' God, I affirm thy sanctity and praise Thee. I bear witness that there is none worthy of worship except Thee. I ask forgiveness of my sins from Thee and return to Thee. Then all the lapses of the assembly are forgiven and any fault committed is excused. —*Tirmizi.*

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ
اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ وَاَسْتَغْفِرُكَ
وَاَتُوْبُ اِلَيْكَ

That is, when people collect together certainly something or other improper have been uttered.

2 Hazrat Rafa'y bin Khadeej reports that the Prophet had said that if someone attends to an assembly and at the time of leaving it recites—

O' God, I affirm Thy sanctity and praise Thee and I bear witness that there is no one worthy of worship except Thee. I ask thy Forgiveness and return to Thee. I did wrong and wronged myself. Thou forgive me for there is none who can forgive me except Thee.

سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَاَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّآ اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ عَمِلْتُ سُوْٓءًا وَظَلَمْتُ نَفْسِيْ فَاغْفِرْلِيْ فَاِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّآ اَنْتَ

Then these words will atone for the lapses of the assembly. It has been told to me by Hazrat Jibrail.

3. It is reported from Hazrat Abu Huraira the Prophet had said if any one says

there is no god except Allah لَآ اِلٰهَ اِلَّا اللّٰهُ

the doors of Faradise are opened for him and these words reach the throne of God, provided the raciter of these words refrained from heinous sins.

—*Tirmizi.*

4. Hazrat Abu Huraira reports that the Prophet had said that *La Ilah* (there is no one worthy of worship but Allah) لَآ اِلٰهَ اِلَّا اللّٰهُ is a slogan that one who recites must some day get its benefit, whether he had and benefit before or not.

—*Tibrani.*

That is, the slogan is certainly beneficial.

5. Hazrat Abu Said Khadri reports that the Prophet had said that Hazrat Musa (Moses) asked from God to teach him some terms by which he may remember Him. God replied that he should remember Him by the term "there is no god worthy of worship but Allah." لَا اِلٰهَ اِلَّا اللّٰهُ Hazrat Musa said that these words were usually spoken by every body. God said that he had not realised the significance of these words. If all the seven worlds and heavens are put in one pan of scale and words on the other these words will prove more weighty. —*Nasai.*

6. Hazrat Jabir reports that the Prophet had said that the best term to remember God is that there is no one worthy of worship but Allah لَا اِلٰهَ اِلَّا اللّٰهُ and the best prayer is to praise God. اَلْحَمْدُ لِلّٰهِ

—***Bukhari.***

7. Hazrat Abu Huraira reports that the Prophet had said that they should renew their faith. People asked how the faith is renewed. The Prophet said repeat the words "there is no god except Allah" لَا اِلٰهَ اِلَّا اللّٰهُ much.

—*Ahmad.*

8. Bear witness profusely with :

(there is no god except Allah) لَا اِلٰهَ اِلَّا اللّٰهُ

till no block remains between you and the term.

That is, till death comes. —*Abu Yala.*

9. Abdulla bin Umar reports that the Prophet had said "O' People, you do not know what Prophet Nooh advised his children. He had called his children while dying and told them, "My children, never give up saying there is no one worthy of worship except Allah." لَآ اِلٰهَ اِلَّا اللّٰهُ. If this term is put on one side of the scale and earth and sky on the other this only term would prove weighty. It is so powerful that it breaks into every obstacle, in its way.

—*Bazaz* in a longer report.

10. Hazrat Abu Ayub reports that the Prophet had said that whosoever recited : لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (there is no one worthy of worship except Allah, alone without partner. His is the rule and Praise and He has power over every thing) ten times, would get such a credit as if he had liberated ten slaves from the property of Hazrat Ismail.

—*Bukhari.*

If any one belonging to the race of Hazrat Ismail is enslaved it is but obvious that to liberate a slave of this noble dynasty bears the greatest merit.

11. Two persons from among the Companions of the Prophet report that the Prophet had said that if any one recites aforesaid words with

sincerity and devotion God's powerful Eye breaking the barriers of heaven reaches him. And whomsoever God looks up with benevolence he becomes entitled to ask anything which will be given to him. *—Nasai.*

12. It is narrated in the report of Hazrat Amrav bin Shoib that the best prayer is one which is said in the plain of Haj on the day of Arafa and the best of the terms are the words, which have been taught not by me alone but prophets before me also used to teach them. *—Tirmizi.*

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهٗ

That is, "there is no one worthy of worship except Allah" till the end.

13. Hazrat Aiyesha asked the Prophet that if she happened to get the Night sublime what prayer she should make. The Prophet said that she should say this prayer :

اَللّٰهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

(O' God, Thou art all forgiveness, loves forgiving, so forgive me). *—Tirmizi.*

14. Hazrat Abu Huraira reports the Prophet had said that there was a pillar before the Throne of Almighty and when any one recites :

لَا إِلٰهَ إِلَّا اللهُ

(There is no one worthy of worship except Allah)

it begins to move and does not stop till the person who had recited the words is not forgiven.

—Ashabus Sunan

15. Hazrat Abu Huraira reports that the Prophet had said that two slogans are very simple for the tongue, but they are the heaviest in the scale and best loved by God. These are *Subhanallahi Wa Bihamdihi* (Only God is worthy of praise and prayer) and *Subhanallahil Azeem* (Allah is praiseworthy and He is the Greatest of all).

—*Bukhari.*

16. Hazrat Abu Zar reports that the Prophet asked if he should teach them the slogan which God likes and loves most ? People asked what was that the Prophet said it was :

(Only God is worthy of praise and prayer). سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

—*Muslim.*

17. Hazrat Abdulla bin Umar reports that the Prophet had said that for the reciter of : (Only God is worthy of praise and prayer) سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ a tree is planted in Paradise.

—*Bazaz.*

18. Hazrat Abu Amama reports that the Prophet had said that one who cannot pray in the night, is coward enough to fight in Jihad and cannot spend even money, he should regularly chant :

"Only God is worthy of praise and prayer." سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

These words have greater merit than spending gold equal to a mountain. —*Tibrani.*

19. Hazrat Abu Huraira reports that the Prophet had said that whosoever recited "Only God is worthy of praise and prayer" سُبْحَانَ اللهِ وَبِحَمْدِهٖ one hundred times all his sins are forgiven whether they are so much as the spray of the ocean.

—*Muslim.*

20. Hazrat Musa'ab bin Sa'ad reports from his father that the Prophet asked if they could not perform one thousand pious acts a day. Some one asked how one can do one thousaud pious acts a day. The Prophet said that whosoever recited : (Only God is worthy of praise and prayer) سُبْحَانَ اللهِ وَبِحَمْدِهٖ one hundred times would get the credit of having performed one thousand virtuous acts and his one thousand sins are forgiven. —*Muslim.*

21. Hazrat Abu Huraira reports that the Prophet had said that if he recites :

سُبْحَانَ اللهِ اَلْحَمْدُ لِلّٰهِ لَا اِلٰهَ اِلَّا اللهُ

اَللهُ اَكْبَرُ (All praise and prayers suit God who has no partner and is the Greatest of all) it is dearer to him than the wealth of all the world. —*Muslim.*

22. Hazrat Samra bin Jandab reports that the Prophet had said that four slogans are the best of all to God. Of these whichever you may like first and whichever last. —*Muslim.*

It means that the order is not essential. You may begin either with *Lal Ilaha Illallah*

(There is no one worthy of worship except Allah) لَا إِلٰهَ إِلَّا اللّٰهُ

or with *Alhamdo Lillah*

(He is worthy of all Praise). اَلْحَمْدُ لِلّٰهِ

23. Hazrat Abu Huraira reports that the Prophet had said that for each of these four slogans a tree is planted in Paradise. —*Ibn Khozaima.*

24. Hazrat Abdulla bin Masud reports that the Prophet had said that Hazrat Ibrahim told him on the night of Ascent to Heaven that he should inform his community that Paradise was an open plain. If they wanted to plant trees in it they should recite these four slogans for they are Paradise. —*Tirmizi.*

25. Hazrat Umm Hani asked the Prophet that as she has become very old she might be taugh some simple recitation. The Prophet said she should recite *Subhanallahi*
(Allah is praise worthy) سُبْحَانَ اللّٰهِ

one hundred times. Its merit is such as liberating one hundred slaves and those too of the race of Hazrat Ismail. Reciting one hundred times

(I pray God) اَلْحَمْدُ لِلّٰهِ

has the merit of giving one hundred horses with full equipment to warriors of Jihad. Reciting one hundred times

(Allah is the Greatest) اَللّٰهُ اَكْبَرُ

has the merit of giving one hundred fully equipped camels in the path of God. And reciting one hundred times

(There is no one worthy of worship except Allah) لَا اِلٰهَ اِلَّا اللّٰهُ

fills up the whole earth and heaven with credit. The day that she recited these slogans no one else's pious acts will go to heaven more than hers except of the person who also recited this and his virtuous acts would be equal to hers. —*Ahmad.*

26. Hazrat Abu Zar reports that a deputation of poor and needy people came to the Prophet and represented that rich men became superior to them in the matter of charity. Their prayer and fasting was of course like them but they had no money to give in charity. The Prophet said had not God provided them resources of charity ? To say *Subhanallah and Alhamdo Lillah* (He is worthy of praise) is charity, to say *Allah-o-Akbar*

(Allah is the Greatest) اَللّٰهُ اَكْبَرُ

is charity, to say

La Ilaha-Illallah (there is no one worthy of worship except Allah) لَا اِلٰهَ اِلَّا اللّٰهُ

is charity to propagate virtue and prohibit evil is virtue and to safeguard your private parts is charity.

—*Muslim.*

27. Hazrat Abu Salma reports that the Prophet said in a happy tone how heavy were these five things in the scale of virtuous acts. Four of these are the four slogans :

سُبْحَانَ اللّٰهِ اَلْحَمْدُ لِلّٰهِ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ (Allah is worthy of worshy. He is worthy of praise. Allah is the greatest. There is no God except Allah)

and the fifth is a virtuous son whose death the father bears patiently in the hope of reward.

—*Nasai.*

28. Hazrat Aiyesha reports that the Prophet had said that there were three hundred and sixty joints in a man's body. Whosoevever recited

سُبْحَانَ اللّٰهِ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ (Allah is worthy of worship) He is the Greatest. There is no God but He)

and the prayer seeking forgiveness, removed any offensive thing from the path propagated virtue and set aside all the evils of path, he has relieved his body from hell. —*Muslim.*

It means that he is absolved from charity.

29. Hazrat Abu Said Khadri reports that the Prophet had said : "O people, keep in mind certain virtues," People asked what was it. The Prophet said it were :

اَللّٰهُ اَكْبَرُ سُبْحَانَ اللّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ اَلْحَمْدُ لِلّٰهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

(God is Great, free from all impurities, there is no one worthy of worship except God. All praise is for God and there is no one possessing power and strength except God, the Exalted and Great).

30. Hazrat Abu Huraira reports that the Prophet had said that they should take their shields in their hands. People asked if there was danger of some enemy. The Prophet said there was danger of the fire of hell. On the day of Judgment these four slogans would act as cover from their reciter would be saved from hell. —*Nasai.*

31. Hazrat No'man bin Bashir reports that the Prophet had said : O' people, do you not wish that an intercessor on your behalf remains attending on God and continue to remind Him about you ? See the words are such :

لَا اِلٰهَ اِلَّا اللّٰهُ سُبْحَانَ اللّٰهِ اَلْحَمْدُ لِلّٰهِ

(There is no god except Allah. He is worthy of prayer and praise).

They remain buzzing like bees near the Throne of God and recommend forgiveness of sins of those who recite them. —*Ibn Maja.*

32. Hazrat Imran bin Haseen reports that the Prophet had asked if there was anyone among them who could do virtuous acts equal to the mountain of

Uhud. People said how can any one perform such a heavy act. The Prophet said that the weight of each of the four slogans is heavier than the mountain of Uhud.

33. Hazrat Abu Huraira reports that the Prophet addressing the Companions said that whenever they passed by Gardens of Bliss they should relish fruits of it. Some one asked which were the gardens of Bliss and the Prophet said that they were mosques and the fruits were the four aforesaid specific slogans. —*Tirmizi.*

To recite these slogans in the mosque is like eating fruits of the Garden of Bliss.

34. Hazrat Anas bin Malik reports that the Prophet had said that deliberation was from God and hurry from the devil. There was no one more amenable to accept the excuse of a defaulter. The words

اَلْحَمْدُ لِلّٰهِ (Allah is worthy of All praise)

are dearest to God. —*Abu Yala.*

35. Hazrat Abu Huraira reports that the Prophet had said that no work or talk which is not begun with

اَلْحَمْدُ لِلّٰهِ (Allah is worthy of prayer)

or

بِسْمِ اللّٰهِ (Begin with Allah's Name)

is productive of good results. —*Abu Daud.*

36. Hazrat Juvairia was one morning engaged in praying. The Prophet came after *Chasht* prayer and asked if she was still praying while he after leaving her just recited four slogans and their credit was equal to All her praying. In fact his recitation would be more weighty than hers. She asked what were those slogans and the Prophet said that they were :

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَدَدَ
خَلْقِهٖ وَرِضَا نَفْسِهٖ وَ
زِنَةَ عَرْشِهٖ وَمِدَادَ كَلِمَاتِهٖ

(I express His sanctity and His praise equal to the number of His creatures and in conformity to the Will and the weight of His Throne and the Ink of His words)

—*Nasai.*

37. Hazrat Abu Musa reports that Prophet Mohammed told, O'people go on reciting :

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

(The power of restraining from sins and giving ability to God is with God alone) as this is one of the Heavenly Treasures.

—*Tirmizi.*

38. Hazrat Abu Musa reports that the Prophet had said that the words

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ وَلَا
مَلْجَأَ مِنَ اللّٰهِ إِلَّا إِلَيْهِ

(The power of restraining from sins and giving ability to good is with God alone and there is no escape from Him except to Him alone)

are cure for ninety nine ailments and the least cure is that the reciter of this is freed from sorrow.

—Hakim.

39. Hazrat Abu Ayub reports that the Prophet had said that the recitation of

(The power of restraining from sins and giving ability to God is with God alone) is like cultivation in Paradise.

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

—Ibn Haban.

That is, the recitation of these words is such as if one has planted a garden in Paradise.

40. Hazrat Anas bin Malik reports that the Prophet had said that whosoever recites these words while coming out of his house he is told that these words suffice for him, that he found the right path and was saved from the devil who keeps away him on hearing these words. The words are :

(I begin with the name of God, put my trust in Him. All power and authority is God).

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ
لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

—Tirmizi.

41. Hazrat Anas bin Malik reports that the Prophet had said that whosoever recites these words while coming out of his house one devil says to another what concern he now had with this man.

—Abu Daud.

That is, he has got out of your snare.

42. The Prophet told Hazrat Anas : 'O' my

son when you enter your house salute the people of the house. This will be auspicious for you and your household. —*Tirmizi.*

43. Hazrat Abdulla bin Umar reports that whenever the Prophet came to the mosque, he recited :

(I seek protection of God, the Great, His kindly face and His abiding power from the accursed devil). Then he said—Whosoever recites these words remains safe from the devil all the day.

أَعُوذُ بِاللّٰهِ الْعَظِيمِ وَبِوَجْهِهِ
الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ
مِنَ الشَّيْطٰنِ الرَّجِيمِ

—*Abu Daud.*

44. The Prophet said to Hazrat Ali that whosoever recites these specific words his debt even if it is as heavy as a mountain would be paid by God. The words are :

(O' God, give me legitimate income, save me from illegitimate and by Thine Kindness make me independent of all except Thee).

اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ
عَنْ حَرَامِكَ وَاَغْنِنِيْ
بِفَضْلِكَ عَمَّنْ سِوَاكَ

—*Tirmizi.*

45. Hazrat Abu Umama Ansari had become heavily indebted and was sitting sadly in the mosque. The Prophet said that he should recite the following words every morning and evening :

اللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْهَمِّ وَ
الْحُزْنِ وَاَعُوْذُبِكَ مِنَ الْعَجْزِ وَالْكَسَلِ
وَاَعُوْذُبِكَ مِنَ الْبُخْلِ وَالْجُبْنِ وَ
اَعُوْذُبِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

(O' God, I seek Thy protection from sorrow and grief and from every kind of slackness and incapacity. I seek Thy protection from miserliness and cowardice. I seek Thy protection from heavy indebtedness and from the pressing of the people).

Hazrat Abu Umama says that when he recited this prayer God relieved him from his sorrow and debt. —*Abu Daud.*

46. Hazrat Abu Bakr reports that the Prophet had said that in every trouble this prayer should be recited :

اللّٰهُمَّ رَحْمَتَكَ اَرْجُوْ فَلَا تَكِلْنِیْ اِلٰی
نَفْسِیْ طَرْفَةَ عَيْنٍ وَاَصْلِحْ لِیْ شَاْنِیْ كُلَّهٗ
لَا اِلٰهَ اِلَّا اَنْتَ

(O' God, I am hopeful of Thy mercy. Do not commit me to myself for a moment and improve every condition of mine. There is no one worthy of worship except Thee). —*Tibrani.*

47. Hazrat Asma' daughter of Hazrat Amis reports that the Prophet had said that in every pain and trouble this should be said :

اَللّٰهُ رَبِّیْ لَا اُشْرِكُ بِهٖ اَحَدًا

(My lord is God alone. I do not assign any partner to Him). —*Abu Daud.*

48. Hazrat Asma' daughter of Hazrat Amis ıeports that the Prophet had said that in distress and preturbation these words should be repeated thrice. —*Tibrani.*

49. Hazrat Abdulla bin Abbas reports that the Prophet had said that in distress this prayer should be said :

There is no one worthy of worship except God, the Kind and Benevolent. There is no one worthy of worship except God, Master of the Great Throne. There is no one worthy of worship except the Lord of Heaven and Earth and Lord of the honoured Throne.

لَا اِلٰهَ اِلَّا اللّٰهُ الْحَكِيْمُ الْكَرِيْمُ
لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ الْعَرْشِ الْعَظِيْمِ
لَا اِلٰهَ اِلَّا اللّٰهُ رَبُّ السَّمٰوٰتِ
وَرَبُّ الْاَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيْمِ

—*Bukhari.*

50. Hazrat Abu Huraira reports that the Prophet had said that whenever he faced any distress Hazrat Jibrail came to him and asked him to pray as follow :

My trust is on Him who lives and dies not. And praise to Him who begets not a son. And there is no partner to Him in the dominion and there

تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِيْ لَا يَمُوْتُ
وَالْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ
وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ
وَلَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا

is none who spares from humiliation and glorify Him with His Greatness. —*Hakim.*

51. Hazrat Shaddad bin Aus reports that the Prophet had said that whosoever recites the special prayer of forgiveness in the evening and dies in the night he goes to Paradise and whosoever recites it in the morning and dies in the day he also goes to Paradise. The special prayer of forgiveness is as follows :

اَللّٰهُمَّ اَنْتَ رَبِّىْ لَآ اِلٰهَ اِلَّا اَنْتَ
خَلَقْتَنِىْ اَنَا عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ
وَوَعْدِكَ مَا اسْتَطَعْتُ وَاَعُوْذُ بِكَ
مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ
عَلَىَّ وَاَبُوْءُ بِذَنْبِىْ فَاغْفِرْلِىْ فَاِنَّهٗ
لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

O God, Thou art my Lord. There is no one worthy of worship except Thee. Thou hast created me. I am Thy devotee and stand by the pledge given by Thou according to my ability. I seek Thy protection from my evil deeds. I affirm every boon that comes to me from Thee and I confess my faults. So Thou forgive me, for it is Thee alone who can forgive sins. —*Bukhari.*

52. Hazrat Shaddad bin Aus reports that the Prophet had asked Him to recite morning and evening :

قُلْ هُوَ اللّٰهُ اَحَدٌ
قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ
قُلْ اَعُوْذُ بِرَبِّ النَّاسِ

Say that the I do seek the refuge of the Crealor of the Universe. Say that Allah is the one.

These will suffice for all needs. —*Abu Daud.*

53. Hazrat Abu Huraira reports that the Prophet had said that whosoever recites :

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ (God is worthy of all praise and prayer)

one hundred times in the morning and evening, no one else will be entitled to reward on the day of Judgment besides him except the one who has done the same. —*Muslim.*

54. It is reported from Hazrat Abu Huraira that a person came to the Prophet and represented that a scorpion gave him much trouble last night. The Prophet said why he did not recite :

أَعُوذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ (I do seek refuge with full and entire Godly words from the evil with which created).

Had he recited this the scorpion could not have caused him any injury. —*Muslim, Tirmizi.*

55. The Prophet's servant Hazrat Munzar reports that the Prophet had said that one who recites morning and evening :

رَضِيتُ بِاللّٰهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا رَسُولًا I am satisfied with God and on His being the Lord with Islam as my faith and with Muhammad, peace be on him, as the Prophet is the man of Paradise. —*Abu Daud.*

The words of the report are that he has a right that God may satisfy him.

56. Hazrat Abu Said Khadri reports that the Prophet had said that all the sins are remitted even if they are as large as the spray of ocean or leaves of trees or the atoms of sand and even if their number is equal to the life of the world that is, from its birth to the day of Judgment while going to bed if the person will recite :

استغفر الله الذی لا اله الا
هو الحی القیوم واتوب الیه

(I do seek remittance from that power excepting whom there is no God. He is alive, is the Preserver and I do go to Him alone). —*Tirmizi.*

That is, however large the sins they will all be forgiven.

57. Hazrat Anas reports that the Prophet had said that whosoever recites *Sura Fatiha* and *Sura Qul Huwallah* at the time of sleeping is saved from all calamities except death. —*Tirmizi.*

It means that the time of the death is fixed. If death is not destined that night no calamity or injury will befall him.

58. Hazrat Abu Barza Aslami reports that the Prophet's habit was that whenever he left an assembly he used to recite :

سبحنك اللهم وبحمدك اشهد
ان لا اله الا انت استغفرك
واتوب اليك

(O' God I express Thy sanctity as well as Thy praise and bear witness that there is no one worthy of worship except Thee. I ask

forgiveness from Thee and return to Thee). Some one asked the Prophet what for did he recite this prayer. The Prophet said that this prayer atones for lapses of the assembly. *—Abu Daud.*

In *Nasai* this prayer is reported from Hazrat Aiyesha. It also adds further that if the talk in the assembly was of goodness this prayer puts a stamp on them and the credit of the assembly abides till the day of Judgment.

59. Hazrat Jubeer bin Mu'tam reports that the Prophet had said that whosoever recited this prayer

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ اَشْهَدُ
اَنْ لَّا اِلٰهَ اِلَّا اَنْتَ اَسْتَغْفِرُكَ
وَاَتُوْبُ اِلَيْكَ

in virtuous assembly, it is sealed and preserved and if it is recited in an evil assembly this prayer atones for its evil.

—Nasai, Hakim, Tibrani.

This report is also narrated in *Abu Daud* from Abdulla bin Amrav bin Aas and directed that it was to be repeated thrice.

60. Hazrat Abu Huraira reports that he represented to the Prophet and asked who would be fortunate on the day of Judgment to secure his greatest intercession. The Prophet said : "O' Abu Huraira the greed and liking that you have for

traditions had convinced me that you would be the first to ask this. Remember that on the day of Judgment he will secure my first and most earnest intercession who with sincre heart and pure soul recites :

لَا إِلٰهَ إِلَّا اللّٰهُ (There is no one but Allah).

—Bukhari.

61. Hazrat Abu Tulha reports that the Prophet had said that whosoever recited (God is worthy of all praise and prayer) سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ one hundred times God grants him one lakh twenty four thousand virtues.

—Hakim in a longer report.

62. Hazrat Anas bin Malik reports that the Prophet had said that whosoever recited (*Allah is the Great. All praise for Him.* There is no one but Allah) اَللّٰهُ اَكْبَرُ سُبْحَانَ اللّٰهِ لَا إِلٰهَ إِلَّا اللّٰهُ one hundred times each, would be given the credit of liberating ten slaves and blood sacrificing seven camels. *—Ibn Abi Dunya.*

63. Hazrat Abdulla bin Abbas reports that the Prophet had said that whosoever recites :

(God is worthy of all praise and prayers. He is unique and one and Allah is the Great) سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَ لَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ. then for each clause a tree is planted for him in Paradise. *—Tibrani.*

64. Hazrat Sa'ad bin Waqqas reports that a villager came to the Prophet and requested him to teach him some prayer. The Prophet said he should recite this :

(There is no God but Allah alone. He does not have any partner. He is the Greatest above all. All the praise and prayer are due to Him who is the Preserver of all the Universe. There is no any protest, no power but all are due to Him. He is the Mightiest and the Greatest Ruler.)

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ
لَهٗ اَللّٰهُ اَكْبَرُ كَبِيْرًا وَّالْحَمْدُ لِلّٰهِ كَثِيْرًا
وَّسُبْحَانَ اللّٰهِ رَبِّ الْعٰلَمِيْنَ
لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَزِيْزِ الْحَكِيْمِ

The villager said that these words were in praise and glorification of God. He should teach him something which might do him good in this world and the next. The Prophet said if you recite these clauses you would have the benefits of this world and the next. —*Muslim.*

65. It is reported from Hazrat Anas bin Malik that a villager came to the Prophet and requested him that he may be taught some prayer for goodness. The Prophet said that he should recite these four sentences :

(God is worthy of all glorification and praise there is one but Allah, who is the Great).

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ
اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

The villager counted these sentences and recited them together and then intended to return. The Prophet smiled on the villager's thus counting and reciting together and said he should fully memorise them. The villager in all simplicity recited them again before the Prophet and said that these sentences are in praise and glorification of God. He should teach him something for his own good The Prophet said that he should recite :

(O Allah, keep me to your favours; Have mercy on me, and Expend my sustenance).

اَللّٰهُمَّ اغْفِرْ لِي اَللّٰهُمَّ ارْحَمْنِي
اَللّٰهُمَّ ارْزُقْنِي

The Prophet again said : Behold when you say :

(God is worthy of glorification)

سُبْحَانَ اللّٰهِ

God endorses it, and says that His devotee had spoken the truth. When you say :

Alhamdo Lillah اَلْحَمْدُ لِلّٰهِ

اَللّٰهُ اَكْبَرُ

God again endores it, similarly :
La Ilaha Illallah

لَا اِلٰهَ اِلَّا اللّٰهُ

There is no one but Allah and
He is the great

God again endorses it ; and when you say :

(O Allah keep me to you prayers have mercy on me, and expend my sustenance.) The reporter says the villager counted these, memorised and went to his way.

اَللّٰهُمَّ اغْفِرْلِیْ اَللّٰهُمَّ ارْحَمْنِیْ
اَللّٰهُمَّ ارْزُقْنِیْ

—Ibn Abi Dunya, Bahiqi

66. Hazrat Abu Darda reports that the Prophet had said you should recite :

(God is worthy of Glorification and Praise. There is no one but Allah. The power of restraining from sins and giving ability to God is with God alone).

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَ
لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

These sentences are of abiding virtues. Just as leaves of a dry tree fall out in the same way one who recites these his sins are remitted. These sentences belong to the treasures of Paradise.

—Ibn Maja.

67. Hazrat Abdulla bin Umar reports that the Prophet had said that one who recited :

(There is no one but Allah. He is the Great. The power of restraining from sins and giving ability to God is with God alone).

لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ
وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

His sins even if they are so numerous as the spray of the sea are forgiven. *—Tirmizi, Nasai.*

68. Hazrat Abu Darda reports that the Pro-

phet had said that one who recited :

لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ

(There is no one but Allah. He is the Great. And the power of retraining from sins and giving ability to God is with God alone).

four times God exempts him from hell.

—*Tibrani* in a longer report.

69. Hazrat Abu Munzar reports that he requested the Prophet if he could teach him a prayer which is most exalted in merit. The Prophet said he should recite :

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

There is no one but Allah. He is unique and has no partner. He is worthy of all power and praise. He gives life and death by His hand of Goodness and He is the sole Master of all the things)

one hundred times and his virtues would be greater than any one except the man who also recited it. The Prophet also said : O, Munzar you should recite much

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

(Allah is worthy of Glorification and praise. The power of restraining from sins and giving ability to God is with God alone)

This is the most valuable of all prayers of forgiveness and a means of evading the sins. The reporter says that he also thinks the Prophet said that these sentences are means of admission to Paradise.

—*Bazaz.*

70. Hazrat Abdulla bin Umar reports that the Prophet had said that whatever a man asks from God on reciting the following, will be given. One thousand virtues are written in his record and he is advanced one thousand stages, while God appoints seventy thousand angels for him to pray for his forgiveness till the day of Judgment. The sentences are :

الحمد لله الذی تواضع کل شئ بعظمته والحمد لله الذی ذل کل شئ بعزته والحمد لله الذی خضع کل شئ بملکه والحمد لله الذی استسلم کل شئ لقدرته

(All the kinds of praise is only for God and all the things are lesser before His Greatness. All kinds of praise are for Him before to Whom all the creations prostrated. Everything has its allegiance to Him due to His Almightiness.

71. Hazrat Usman reports that the Prophet had said that one who recites morning and evening :

بسم الله لا یضر مع اسمه شئ فی الارض ولا فی السماء وهو السمیع العلیم

(Begin with Allah's Name Whom nothing in the world could injure him).

—*Tirmizi, Abu Daud,*

Hazrat Sauban had an attack of paralysis. When he narrated this report to his pupil he said that the day he had the attack of paralysis he had forgotten to recite this. If he had done it, he would have prevented the attack.

72. Hazrat Abu Salam and Hazrat Sauban report that the Prophet had said that whosoever repeats three times morning and evening :

(I do agree that Allah is the Creator, Islam is the right path and Muhammad is His Prophet).

رَضِيتُ بِاللّٰهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ رَسُولًا نَبِيًّا

God becomes pledged to satisfy him.

73. Hazrat Abdulla bin Amr bin Aas reports that the Prophet had said that on the day of Judgment God would call a sinner from among his community before all the people and put before him ninty nine registers of his sins. Every register will be as large as the eyes could reach. God will then ask this sinner if he had not committed these sins ? Has my deputed guard with you done any wrong to you and the sins had been wrongly entered against his name ? The sinner would reply that none had done any wrong to him. God will ask then if he has any excuse. The sinner would say he had no excuse. God would then say no injustice would be done to him today. I have with me your one virtue and then a small piece of paper will be brought on which it will be written :

(I bear witness that there is no one but Allah and I also bear witness that Muhammed is his servant and Prophet)

اشهد ان لا اله الا الله واشهد ان محمدا عبده ورسوله

and this sinner will be told to stand near the scale. The sinner will say : "O God, how can this little piece of paper equal these big registers." The sinner will again be told that no injustice will be done to him today. Any way all the registers of his sins will be put on one side of the scale and that small piece of paper on the other side and immediately the side of the scale with registers of sins will become lighter and the side with the small piece of paper grow heavier and the man will secure salvation. On this occasion the Prophet said that nothing had greater weight than the name of God.

—*Tirmizi*.

It means that the slogan of affirmation will lead to forgiveness of sins.

(Other prayers have been given in the book entitled *Mushkil Kusha*. —Price 2.50)

48. Prayers for the sake of Forgiveness and the Sublime Names

1. Hazrat Abu Zar reports that the Prophet had said that God had ordained : "O' the progeny of Adam you are sinners. He alone can be safe from sins to whom I grant security. So you should continue asking for My forgiveness and I will forgive you." —*Muslim.*

2. Hazrat Abu Zar reports from the Prophet that God has ordained that whosoever devotee of His asks for His forgiveness and in the hope that He has the authority to forgive He grants forgiveness to him and cares nothing in doing this.

—*Baihiqi, Muslim.*

3. Hazrat Abu Said Khadri reports that the Prophet had said that once the devil represented to God that by His honour and greatness he would continue to dissimulate his devotees till their last breath. God said that He also swore by his Honour and Authority that so long as His devotees continued to ask His forgiveness He would continue to pardon them. —*Ahmad, Hakim.*

4. Hazrat Abdulla bin Abbas reports that the Prophet had said that whosoever took it as a duty upon himself to ask forgiveness God would save him from all distress and poverty and provide sustenance for him from the sources which he would never dream of. —*Abu Daud.*

5. It is reported from Hazrat Abdulla bin Busr that the Prophet had said that lucky was the man whose record of actions contained much prayer for forgiveness. —*Ibn Maja.*

6. Hazrat Zobair reports that the Prophet had said that whosoever wants to be pleased by seeing the record of his actions on the day of Judgment he should recite the prayer for forgiveness much. —*Baihiqi.*

7. Hazrat Umm Asma reports that the Prophet had said that if any man commits a sin the angel waits for three hours of his prayer for forgiveness. If he asks for forgiveness the sin is not recorded· —*Hakim.*

8. Hazrat Abu Bakr reports that the Prophet had said that whosoever had committed a sin he should at once make ablution and offer two *Rakaats* of prayer and after prayer ask for forgiveness when God forgives his sin. Then the Prophet recited the following verse of the Quran :

(And those who did something to be ashamed of or wronged their own souls earnestly bring God to their mind and ask for forgiveness for their sins, and who else can forgive sins except God).

وَالَّذِيْنَ إِذَا فَعَلُوْا فَاحِشَةً أَوْ ظَلَمُوْا
أَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا
لِذُنُوْبِهِمْ وَمَنْ يَّغْفِرُ الذُّنُوْبَ إِلَّا اللّٰهُ

—*Abu Daud.*

9. Hazrat Zaid reports that the Prophet had said that whosoever recited :

(I ask God to accord me atonement. There is no one worthy of prayer. He is immortal for an infinity and preserves them all. I am to turn up to him).

أَسْتَغْفِرُ اللّٰهَ الَّذِىْ لَا إِلٰهَ إِلَّا هُوَ
الْحَيَّ الْقَيُّوْمَ وَأَتُوْبُ إِلَيْهِ

All his sins are forgiven even if he had deserted fromt he field of Jihad. —*Abu Daud.*

10. Hazrat Abu Huraira reports that the Prophet had said that God had ordained that He was very near the thought and concept of His devotee. Whenever His devotee calls Him He is near the call. —*Bukhari, Muslim.*

11. Hazrat No'man bin Bashir reports that the Prophet had said that God had ordained that whosoever wants that He should grant his prayer

at the time of trouble and distress he should pray to Him even at the time of rest and comfort.

—*Tirmizi.*

12. Hazrat No'man bin Bashir reports that the Prophet had said that no act is dearer to God than asking forgiveness from Him. —*Tirmizi.*

13. Hazrat Anas bin Malik reports that the Prophet had said that God has ordained : "O' the progeny of Adam, if you go on calling Me and repose faith in My forgiveness I will continue to forgive you whatever you may be doing I do not care." —*Tirmizi.*

14. Hazrat Ubada bin Samit reports that the Prophet had said that there was no Muslim on the face of the earth who prayed to God and his prayer was not granted and was not given whatever he wanted. Calamities and troubles are removed from one who prays to God, but on the condition that one should not pray for a sin or suspension of help to relatives. Hearing these words one of those present said : "Now I will pray much to God." The Prophet said that God was greater than his prayers. —*Tirmizi.*

It means that howsoever much is prayed for, Gad is never tired of giving.

15. Hazrat Abu Said Khadri reports that the Prophet had said that when a Muslim prays to God he is either given what he wants or some calamity is removed from him. —*Ahmad, Bazaz.*

16. Hazrat Anas reports that the Prophet had said that no one should lose courage in praying. None is destroyed while he is praying.

—*Ibn Haban, Hakim.*

17. Hazrat Abu Huraira reports that the Prophet had said that praying is the weapon of the believer, pillar of faith and light of the earth and heaven. —*Hakim.*

18. Hazrat Abdulla bin Umar reports that the Prophet had said that whosoever among them got the opportunity of praying should take it that the doors of mercy have been opened upon him God loves the prayer for safety. Praying gives benefit in all conditions. Therefore O' devotees of God, do pray. —*Tirmizi.*

19. Hazrat Salman reports that the Prophet had said that God was benevolent and had shyness in His eyes. "O, people whenever you pray to God you should say long prayer." —*Tirmizi*

20. Hazrat Salman reports that the Prophet had said that God was benevolent and had shyness in His eyes. Whenever a devotee begs from Him He feels ashamed of sending him away empty handed. —*Abu Daud.*

21. Hazrat Sauban reports that the Prophet had said that what God had destined it is only prayer which could alter. Virtue increases life. Man is deprived of sustenance by sin. —*Hakim.*

22. Hazrat Aiyesha reports that the Prophet

had said that distress and calamity come from heaven and praying goes upwards from the earth. Between heaven and earth prayer stops the descending calamity Then both these continue to fight each other till the day of Judgment. —*Hakim.*

It means that prayer stops the calamity descending on man from heaven.

23. Hazrat Abdulla bin Masud reports that the Prophet had said that people should pray to God for His Benevolence. God very much likes those who pray to him. —*Tirmizi.*

24. Hazrat Abu Huraira reports that the Prophet had said that a devotee is very near his Creator while prostrating. You should pray much in prostrating. —*Muslim.*

25. Hazrat Abu Huraira reports that the Prophet had said that God bestows His special attention to the world after midnight and asks "If there is any one who asks that I may give him. Is there any one asking for forgiveness that I may forgive him." —*Muslim.*

26. Hazrat Amr bin Abasa reports that the Prophet had said that at the time of midnight a devotee is very near his Creator. If it is possible for you to be with those who remember God in later part of the night you may do it. —*Tirmizi.*

27. Hazrat Abu Umama reports that someone asked the Prophet which of the prayer was more acceptable. The Prophet said : "Prayer of

the later part of the night and that after five times of prayers." —*Sihah.*

28. Hazrat Abu Huraira reports that once the Prophet heard someone reciting the following sentences :

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِاَنِّیْ اَشْهَدُ اِنَّكَ اَنْتَ اللّٰهُ لَا اِلٰهَ اِلَّا اَنْتَ الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَلَمْ یُوْلَدْ وَلَمْ یَكُنْ لَّهٗ كُفُوًا اَحَدٌ

(O' God, I pray to Thee on the strength that I bear witness that Thou alone is God. there is no one worthy of worship except Thee. Thou art One and Independent. No one was born from Thee nor were Thou born from any one nor is there any one equal to Thee).

On hearing these words the Prophet said that this man prayed with *Ism-e-Azam* (the most Sublime Name). Whosoever prays with this name, his prayer is granted. —*Abu Daud.*

29. Hazrat Ma'az bin Jabal reports that the Prophet heard a man saying

یَاذَا الْجَلَالِ وَالْاِكْرَامِ (O possessor of greatness and mercy).

Hearing this the Prophet said "Your prayer is granted. Ask what you want." —*Hakim.*

30. Hazrat Abu Umama reports that if any one says

يَاأَرْحَمَ الرَّاحِمِيْنَ (O' the most Merciful and Benevolent)

the angel says that God is attentive to you. Say what you want to say. —*Hakim.*

31. Hazrat Siri bin Yahya reports that a man of Bani *Tay* clan prayed : "O' God, if I know Thy Sublime Name (*Ism-e Azam*) I may pray by that name. One day he saw written in a star the words :

يَابَدِيْعَ السَّمٰوٰتِ وَالْاَرْضِ يَاذَاالْجَلَالِ وَالْاِكْرَامِ (O, Creator of heavens and earth, O Possessor of greatness and honour).

—*Abu Yala*

32. Hazrat Asma bin Yazid reports that the Prophet had said that the *Ism-e Azam* is in the two verses of the Quran. The first is :

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ (your Lord is the same one God. There is no one worthy of worship except He who is most Merciful and Benevolent)

and the second is :

اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ (There is no one worthy of worship except God, who is abiding and sustainer of all). —*Abu Daud.*

33. Hazrat Fuzala reports that once the Prophet was in the mosque when a man came and offered prayer and then said

(O' God forgive my sins). اَللّٰهُمَّ اغْفِرْلِي

On hearing this the Propet said that he had mad haste. When he sits after prayer he should first praise God, then send greetings to the Prophet and should pray to God after that. While the Prophet was saying this another man came, offered prayer, praised God and uttered greetings to the Prophet. The Prophet said : Now pray to God, it would be granted. —*Tirmizi.*

34. Hazrat Sa'ad bin Waqqas reports that the Prophet said that the prayer which Hazrat Yunus (Johnahad) offered in the stomach of the fish was :

(There is no one worthy of worship except Thee. Thou art Sanctified. Surely I have committed wrong). لَا إِلٰهَ إِلَّا أَنْتَ سُبْحٰنَكَ إِنِّي كُنْتُ مِنَ الظّٰلِمِيْنَ

Whosoever prayed to God with these words God would grant his prayer.

—*Tirmizi.*

49. Greeting to the Prophet

(Darood Shareef)

1. Hazarat Anas bin Malik reports that the Prophet had said that if his name was mentioned before any one he should send greeting to him. If one sends greetings to him once God ten time sends His Mercy to him. *Tirmizi.*

2. Hazrat Anas bin Malik reports that the Prophet had said that if any sends greetings to him once God sends His mercy to him ten times, records ten virtues for him, forgives ten sins and elevates him ten grades. *– Nasai.*

3. Hazrat Abdulla bin Masud reports that the Prophet had said that special angels of God go about and when any of my followers sends greetings to me these angles at once convey it to me. *—Nasai.*

4. Hazrat Hasan reports that the Prophet asked him to send greetings to him for his greetings will reach him. *—Tibrani.*

5. Hazrat Abdulla bin Masud reports that the Prophet had said that on the day of Judgment the man who very frequently sent greetings to him will be nearest to him. *—Tirmizi.*

6. Hazrat Ubay bin Ka'ab represented to the

Prophet that if he permitted he would send greetings to him in all his spare time. The Prophet said that if he did it God would remove all his worries and forgive his sins. *—Ahmad.*

7. The Prophet said to Hazrat Ubay bin Ka'ab that if he sent greetings to him all the time, God would guarantee his sustenance in this world and the next. *—Ahmad*

8. Hazrat Abu Darda reports that the Prophet had said that they should send greetings to him much frequently on Friday. At this time angels are present and convey that greeting to him. *—Ibn Maja.*

9. Hazrat Abu Umama reports that the Prophet had said that those who sent greetings to him on Friday, the man whose record would be greater would be nearer him in position. *—Baihiqi.*

10. Hazrat Abdulla bin Abbas reports that the best form of greeting was one which is recited in sitting posture of the prayer and it is as follows ;

(O' God send greetings to Muhammad and his children as Thou hast to Ibrahim and his children for Thou art worthy of praise and greatness.

اللهم صل على محمد وعلى ال محمد كما
صليت على ابراهيم وعلى ال ابراهيم
انك حميد مجيد

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O God send blessings to Muhammad and his children as Thou hast sent to Ibrahim and his children, for Thou art worthy of praise and greatness).

Detailed version of Greetings is given in the book "*Salat-o-Salam*"

50. Dress and its Attributes

1. Hazrat Abdulla bin Abbas reports that the Prophet had said that people should wear white clothes. White cloth is a good thing. You should give white shrouds to your dead. *—Abu Daud.*

2. Hazrat Samra reports that the Prophet had ordained : You should wear white clothes and shroud your dead in white. *—Tirmizi.*

It means that white cloth is clean and good and it has been appreciated. Although it is permissible to wear coloured clothes but the dead bodies should be shrouded in white only.

3. Hazrat Umm Salma reports that the Prohet liked *Kurta* very much. *—Abu Daud.*

4. Hazrat Ma'az bin Anas reports that the Prophet had said that whosoever put on new clothes all his sins were forgiven if he recited the following verse :

(All thanks are due to God who gave me this cloth with which I cover my body and decorate my life).

اَلْحَمْدُ لِلّٰهِ الَّذِىْ كَسَانِىْ هٰذَا وَرَزَقَنِيْهِ
مِنْ غَيْرِ حَوْلٍ مِّنِّىْ وَلَا قُوَّةٍ

Whosoever said these words while changing clothes

God would take him in His care in this life and the next. —*Tirmizi.*

5. Hazrat Umar in Khatab reports that the Prophet had said that whosoever wore a new cloth and could afford to it should give the old one in charity and should recite as follows when putting on new cloth :

(All thanks are due to God who gave me cloth with which I cover my body and decorate my life)

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ مَا اُوَارِیْ بِهٖ
عَوْرَتِیْ وَاَتَجَمَّلُ بِهٖ فِیْ حَیَاتِیْ

Whosoever said these words while changing clothes God would take him in His care in this life and the next. —*Tirmizi.*

6. Hazrat Aiyesha reports that the Prophet had ordained that whosoever bought a new cloth and praised God on wearing it God would forgive his sins before it touched his body.

—*Ibn Abi Dunya, Baihiqi.*

7. Hazrat Ma'az bin Amr reports that whosoever despite his ability and resources used simple dress just for humility God will anthorise on the day of Judgment before the whole crowd to select for himself whatever robe of piety he likes.

—*Tirmizi.*

8. It is reported from the son of a Companion of the Prophet that the Prophet had said that whosoever just for the sake of humility gave up fine

clothes God will decorate him with the robe of nobility and state. —*Abu Daud.*

9. Hazrat Abu Umama bin Sa'alaba reports that once the Prophet was talking about the world said that simplicity in dress is one of the signs of faith. —*Abu Daud.*

10. Hazrat Aiyesha reports that when the Prophet breathed his last he had a shirt of *Kamli* (blanket) on his body which had patches while his pants of coarse hand woven cloth.

—*Bukhari, Muslim.*

11. Hazrat Abdulla bin Masud reports that the Prophet had said that at the time when Prophet Musa (Moses) had the honour of talking to God he wore one coarse *(Sauf)* Shirt *(Kamli)* and coarse pants and shoes made of the ass' hide.

—*Tirmizi.*

12. It is reported from Hazrat Abdulla bin Masud that Prophet used to love three things viz. : wearing coarse clothes, milking animals and riding on donkeys. —*Hakim.*

13. Hazrat Aiyesha reperts that the Prophet's bed and pillow were made of hide which were stuffed with palm bark instead of cotton.

—*Muslim.*

All these reports imply that it is more likable to adopt simplicity and humility in dress although it is permisssible to wear fine clothes also. If however a dress is worn for pomp and show, it is prohibited and not permissible.

14. Hazrat Anas reports that the Prophet had said that there were many people whose outward appearance is very simple, their hair unkempt and dusty, dress very simple and common, but their position in the eye of God is so high that if they take oath on certain matter God fulfils it. One of these people is Bara'a bin Malik. —*Tirmizi.*

It means that outward humility does not affect the inner reverence.

15. Hazrat Abdulla bin Abbas reports that the Prophet had said that if any Muslim clothed his Muslim brother then so long as that cloth remains on the latter's body the former will be under the protection and care of God. —*Tirmizi.*

16. It is reported from Hazrat Ibn Abbas that one who clothes a poor Muslim is under God's cover so long as even a thread of the cloth remains on the poor man's body. —*Hakim.*

17. Hazrat Abu Said reports that whosoever clothed a Muslim and covered his nakedness God will remove his nakedness on the day of Judgment by clothing him with the green robes of Paradise. Whosoever gave water to a Muslim God will give him on the day of Judgment sacred wine which will be sealed. —*Abu Daud.*

18. Hazrat Abdulla bin Abbas reports the Prophet had a *Surma-dani* (container of eye powder) with him out of which he applied three touches to his eyes in the night. —*Tirmizi.*

19. Hazrat Abu Huraira reports that the Prophet had asked people to apply *Surma* (eye powder) to their eyes, which cleanses eyes and helps grow hair. —*Tirmizi.*

20. Hazrat Ali reports that the Prophet had asked people to use *Asmad Surma* (eye powder made from stone) which removes secretions and keeps eyes clean. —*Tibrani.*

21. Hazrat Abu Huraira reports that the Prophet had said that God very much loves men of humility and those who wear simple clothes. —*Bahiqi.*

22. It is reported from Hazrat Abu Huraira that the Prophet had said that one who wears coarse cloth, associates with poor Muslims and rides on donkey is free from pride. Also if he keeps a lance with him for protection of Muslims or maintains camels for his sustenance. —*Bahiqi.*

23. Hazrat Umar reports that the most pious and best act is to please the heart of a Muslim, to clothe one who has no clothes, to feed one who is hungry and to get some one's need or want. —*Tibrani.*

51. Eatables and its Manners

1. Hazrat Abu Huraira reporis that the Prophet had said that whosoever had faith in God and on the day of Judgment, should respect and honour his guest. —*Bukhari.*

2. The Prophet told Hazrat Abdulla bin Umar that his guest had a right over him. —*Bukhari, Muslim.*

3. Hazrat Abu Huraira reports that once Hazrat Abu Talha put his children to sleep without food and himself ate with guest in such a way that his wife on the excuse of setting right the wick of the lamp extinguished it and in darkness Abu Talha continued to take his empty hand to his mouth till his guest was satiated and he himself remained hungry. Next morning the Prophet said that God was very pleased with his hospitality. —*Muslim* in a longer report.

That is, the guest in the darkness presumed that the host was also eating although he carried his empty hand to his mouth and munched, so that the guest may have his fill.

4. It is said in a report of Hazrat Abu Sharih that the Prophet had said that the hospitality of a guest is for three days after which it is charity. —*Bukhari Muslim,* in a longer report.

5. Hazrat Abu Huraira reports that the Prophet had said that a guest has the right of hospitality over his host. If the host does not entertain, the guest has a right to take his share from the possession of the host. —*Ahmad.*

6. Hazrat Miqdam bin Madikarab reports that the Prophet had said that the guest had a nightly right over the host. When a guest stays till morning in a house his right becomes due whether the host carries it out or not.

—*Abu Daud.*

It means that the guest has his established right to stay, whether host satisfies it or not.

7. Hazrat Aiyesha reports that once the Prophet was dining and the Companions were also with him. Incidentally a villager also came and joined and in two morsels finished the whole food. On seeing this the Prophet said that if this villager had joined by saying *Bismillah* (In the name of God), the food would have sufficed for all of us.

—*Abu Daud.*

8. It is reported from Hazrat Aiyesha that the Prophet had said that whosoever takes food among you should begin with *Bismillah.* If however he forgets it in the beginning he should say *Bismillah-e Awwalaha wa Akhirahu*
(In the name of God for the start and completion) whether he remembers it in the middle.

—*Ibn Haban.*

9. Hazrat Jabir reports that the Prophet had said that whosoever does not say *Bismillah-ir-Rahman-ir-Rahim* (In the name of God the Merciful and Benevolent) while taking his food the devil says to his followers that they had acquired food without any obstacle.

10. Hazrat Abdulla bin Busr reports that the Prophet had ordained that they should take food from the corner of dish and not from the middle in which there is sanctity. —*Abu Daud.*

11. Hazrat Huzaifa bin Yaman reports that the Prophet had said that the food on which the name of God is not recited the devil easily devours it. —*Muslim.*

12. Hazrat Abdulla bin Abbas reports that the Prophet had said that blessing is descended on the middle of the food, so they should take food from the corner and not from the middle.

13. Hazrat Abdulla bin Abbas reports that the Prophet had said that whosoever takes food should not take it from the middle of the dish but from the corner as blessing descends on the middle of it. —*Abu Daud.*

It means that food should be taken from the part of the dish which is in front. If food is taken from tne corner of the dish lesser quantity will suffice to satiety.

14. Hazrat Jabir reports that the Prophet had said that *Sirkah* (veneger) was a good curry.

—*Muslim.*

15. Hazrat Umm Haani reports that the Prophet had said that the house in which there is *Sirkah* (veneger) will never be in want of *Salan* (Soup). —*Tirmizi.*

16. Hazrat Aiyesha reports that the Prophet had said that one should not eat meat by cutting it with knife as this was the custom of non-Muslims, on the contrary they should take it with hands or teeth. This is good manner and also helps in digestion. —*Abu Daud.*

17. Hazrat Wahshi bin Harab reports that he said to the Prophet that they take food but are not satiated. The Prophet asked, if they took food together or singly. The questioner said that they took it singly. The Prophet said that they should take it together in company and should recite *Bismillah* in the beginning which will give abundance to the food. —*Abu Daud.*

18. Hazrat Jabir reports that the Prophet had said that God likes that food very much in which many hands are used. *Abu Yala.*

It means that food should be taken together.

19. Hazrat Jabir reports that the Prophet told one's food suffices for two or two's for four or four's for eight if taken in company.—*Abu Yala.*

It means that taking food together is blessful.

20. Hazrat Jabir reports that the Prophet has said that the dish from which you eat should be cleaned and fingers be sucked after meals. You

do not know which part of food contains blessings.

—*Muslim*

21. Hazrat Jabir reports that the Prophet had said that if accidentally any morsel of food drops, it should be cleaned and eaten. Do not leave it for the devil. Suck your fingers after taking food. You do not know which part of food is blessed. Whosoever recited these words after taking food forgives all his past sins. The words are :

(All praise to God who gave me this food and granted me without my effort and means).

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَطْعَمَنِیْ هٰذَا الطَّعَامَ
وَرَزَقَنِیْهِ مِنْ غَیْرِ حَوْلٍ وَّلَا قُوَّةٍ

22. Hazrat Anas reports that the Prophet had said that God is very much pleased with the person who praises God after eating a morsel of food or drinking a sip of water. —*Muslim.*

23. Hazrat Abdulla bin Abbas report that the Prophet had said that the boon which is started with the name of God and ended with praise of God no query will be asked about it on the day of Judgment. —*Ibn Haban.*

24. It is reported from Hazrat Salman Farsi that the Prophet had said that it was a blessing to wash hands before and after taking food.

Although the austerity of this report is weak.

25. Hazrat Salman Farsi reports that the Prophet had said that whosoever wants that his

food remains safe from the devil he should say at the time of eating *Bismillah* (in the name of God).
—*Tibrani* in a longer report.

26. Hazrat Umayya bin Makhshi reports that the Prophet was watching when a person he was eating. This person did not say *Bismillah* in the beginning but when the food was about to finish he said :

(In the name of God for the beginning and for end). بِسْمِ اللّٰهِ اَوَّلَهٗ وَاٰخِرَهٗ

The Prophet said that from the beginning the devil was eating with him till he recited *Bismillah*. As soon as he uttered *Bismillah* the devil vomitted all that he had eaten. —*Abu Daud Nasai, Hakim.*

It means that even if Holy name of Allaha be taken in the beginning and the end the effect of the devil is removed.

27. Hazrat Abdulla bin Quais reports that the Prophet had said that whosoever took his food in full and is satiated and recited the following words in the end he is cleared of his sins as if he was born just that day. The words are :

(All praise to God who gave food in full and satiety). اَلْحَمْدُ لِلّٰهِ الَّذِىْ اَطْعَمَنِىْ وَاَشْبَعَنِىْ وَسَقَانِىْ وَاَرْوَانِىْ

—*Abu Yala.*

28. Hazrat Anas bin Malik reports that the Prophet had said that whosoever likes that there is blessing and goodness in the house should wash his hands before and after taking food.

—Ibn Majha, Bahiqi.

52. Justice, Fairness and Help to the Oppressed

1. Hazrat Abu Huraira reports that the Prophet had said that seven kinds of people will be under the shadow of God's throne one of whom would be *Imam Adil* (just leader). —*Bukhari.*

2. Hazrat Abu Huraira reports that the Prophet had said that the prayer of just and fair ruler is not rejected. —*Tirmizi.*

3. Hazrat Ayaz bin Ammar reports that the Prophet had said that a just leader is assured of Paradise. —*Muslim.*

4. Hazrat Abdulla bin Abbas reports that the Prophet had said that the sleep and rest of a just king is better than seventy years' prayer. To punish with justice and fairness and to establish right is more sacred than forty morns of daily rain. —*Tibrani.*

It means, that there will not be so much purity and blessing if it rains for forty days as the establishment of justice by just leader will bring about.

5. Hazrat Abu Said Khadri reports that the Prophet had said that a just leader is dearest to God. The Just leader will be among those sitting near God. —*Tirmizi* in a longer report

6. Hazrat Jabir and Hazrat Abu Talha report that the Prophet had said that whosoever helps a Muslim at the time of loss of honour and humility, God will help him when he is in need of help.

—*Abu Daud.*

7. Hazrat Anas bin Malik reports that the Prophet asked people to help his brother whether he is oppressor or oppressed. Some one asked that the need of helping the oppressed is evident but what is the meaning of helping the oppressor. The Prophet said that to prevent the oppressor from oppression is to help him. —*Bukhari.*

8. Hazrat Sehal bin Ma'az reports that the Prophet had said that whosoever prevented a believer from a disruptive act, God will depute for him an angel on the day of Judgment who will protect his flesh and skin from hell. —*Abu Daud.*

9. Hazrat Aiyesha reports that the Prophet had said that whenever God wishes to do good to a chief or leader He gives him a good minister. Whenever this chief forgets, this minister reminds him and helps him at all times. —*Abu Daud.*

10. Hazrat Sauban reports that once the Prophet summoned the people of his household. When Hazrat Ali and Hazrat Fatima came. Hazrat Sauban represented that he was also a household member. The Prophet said that he was also among household till he does not stand at the threshold of another and did not beg from a rich man.

—*Tibrani.*

11. Hazrat Ubada bin Samit reports that the Prophet asked people that in imposing restrictions and punishing according to sacred law, they should not discriminate between relatives and others or fear the inducer. —*Ibn Maja.*

12. Hazrat Aiyesha reports that once the offence of theft being established against a woman of noble family, the Prophet ordered her hand to be cut off but some one tried to intercede. The Prophet said in a very harsh tone : "Do you want to interfere in the laws of God ? By God, even if my daughter Fatima had stolen, he would order her hand to be cut." —B*ukhari.*

13. Hazrat Abdulla bin Umar reports that the Prophet had said that to such chiefs or Kings who do justice with their people and do not discriminate between friends and aliens, God is their Protector and Guardian. Such people will be on the bright seats rightward near God on the day of Judgment. —*Muslim.*

14. Hazrat Abu Huraira reports that the Prophet told him that justice and fairness of an instant is more sanctified than sixty years of prayer, even if these nights of sixty years are kept awake and fast observed on the days.

—*Isbahani* in a longer report.

15. Hazrat Abdulla bin Masud reports that the Prophet had said that whosoever is afraid of the oppression by the king or officer should recite this prayer (overleaf)

(O' God Lord of the seven heavens and of mighty throne protect me from the mischief of such and such and from the mischief of men and *Jins* and their followers that any of them opppresses me. Thy protection be Sublime and Thy praise be high. There is none worthy of worship except Thee).

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَرَبَّ
الْعَرْشِ الْعَظِيْمِ كُنْ لِّيْ جَارًا مِّنْ شَرِّ
فُلَانِ بْنِ فُلَانٍ وَشَرِّ الْجِنِّ وَالْاِنْسِ
وَاَتْبَاعِهِمْ اَنْ يَّفْرُطَ عَلَيَّ اَحَدٌ مِّنْهُمْ عَزَّ
جَارُكَ وَجَلَّ ثَنَاءُكَ وَلَا اِلٰهَ غَيْرُكَ

— *Tibrani.*

In place of such and such the name of the person should be taken from whom there is danger or fear.

53. Mercy on Mankind and Forgiveness of Faults

1. Hazrat Abu Musa reports that the Prophet had said that your faith cannot be established till you show mercy. The Companions represented that they were all merciful. The Prophet said extending good treatment or mercy to one person is not mercy. The mercy should be in general.

—*Tilbani.*

2. Hazrat Abdulla bin Amr bin Aas reports that the Prophet had said that those who are merciful, the merciful God blesses them. If you show mercy to men on the earth God on high skies will be merciful to you. —*Abu Daud.*

3. Hazrat Abdulla bin Umar reports that the Prophet had said, "You should practise mercy and you will receive Divine mercy, you should forgive others' faults and you will receive Divine forgiveness." —*Abu Daud.*

4. Hazrat Abu Huraira reports that the Prophet once embraced Hazrat Hasan and Hazrat Husain and kissed them. A man said that he had ten children but he never kissed them. The Prophet said that one who does not practise mercy does not receive mercy. —*Bukhari, Muslim.*

5. It is reported from Hazrat Mu'aviya bin Qurra that a person represented to Prophet that he feels it very much while sacrificing a goat. The Prophet said that if he felt mercy for it, God will have mercy on him. —*Hakim.*

6. Hazrat Aiyesha reports that a villager said to the Prophet that he (Prophet) loved children, but he (the questioner) never did it. The Prophet said what could he do if mercy is removed from his questioner's heart. —*Bukhari, Muslim.*

7. Hazrat Abu Huraira reports that the Prophet had said that a man gave water to a thirsty dog which was licking mud and he was given Paradise for this act. —*Bukhari.*

8. Hazrat Abdulla bin Umar reports that a person asked the Prophet how many times he should forgive the faults of his servant. The Prophet said : Seventy times each day. —*Abu Daud.*

9. Hazrat Jabir reports that the Prophet had said that one who possesses three merits, viz. leniency to the weak, affection to parents and doing mercy to the slave, God will put His hand over him and send him to Paradise. —*Tirmizi.*

10. Hazrat Adi bin Sabit reports that the Prophet had said that whosoever forgave his murderer or excused any lesser offence such forgiveness will atone for all of his past sins.

—*Abu Yala.*

11. Hazrat Abu Huraira reports that the Prophet had said tdat whosoever does three things,

viz. Giving to one who does not give, meeting a man who had become unfriendly and forgiving an oppressor. Such a person will not only have easy account but will also be admitted to Paradise. When you have done this you will go to Paradise.

—*Bazaz, Hakim.*

12. There was a theft in the house of Hazrat Aiyesha who began to curse the thief. The Prophet asked her not to curse as it would reduce her Heaven's reward. —*Hakim.*

13. Hazrat Tamim Dari reports that once while the Prophet was sitting, a camel came running towards him and began to supplicate like one oppressed. It had been resolved to sacrifice him because of his being old and weary of work. The Prophet sent for his owner and when he came the Prophet told him that this camel was complaining against him that ever since his childhood he put him to work and got a calf from him by a she-camel but when his calf became fit to work you want to sacrifice him unnecessarily. The owner confirmed what the Prophet had said and promised not to sacrifice or sell the camel. The Prophet said to the owner that when they did not have mercy on the camel before this how would they do it now; for God had placed mercy in the hearts of believers and it is removed from the hearts of hypocrites Then the Prophet purchased the camel from owner for Rs. 100/- and released it. The camel turned to

the Prophet and said something on which the Prophet said *Amen.* Thus the Prophet repeated *Amen* thrice and when the camel said something for the fourth time, the Prophet began to weep. The reporter asked the Prophet what the camel was saying and the Prophet said that the camel had thanked him and prayed that just as the Prophet had eased his worry and anxiety God will remove the worry and anxiety of his followers on the day of Judgment on which the Prophet had said *Amen.* Then the camel said that just as the Prophet had saved his life God would protect his followers from their enemies, on which the Prophet again said *Amen.* The camel prayed thrice that God might protect his followers from disruption and discord on which the Prophet wept for he himself had thus prayed to God several times. All the prayers were granted except the last one as Hazrat Jibrail had informed him that his community would be ruined by dissentions and raffling of swords and God had written down what was to happen till the day of Judgment. —*Ibn Maja.*

14. Hazrat Wasin Ata reports that a butcher wanted to sacrifice a goat which got out of his hands and came to the Prophet followed by the butcher himself who began to drag the goat on its feet. The Prophet enjoined patience to the goat and asked the butcher to carry the goat leniently.

—*Abdul Razzaq.*

It means that the Prophet who was full of

mercy for the whole world had so much affection even for the animals, that he could not tolerate ill treatment to them and immediately directed mercy to be shown to them. So much so that even at the time of killing he had ordered that it should be done with the least possible pain.

15. Hazrat Amar bin Harees reports that the Prophet had told the people that whatsoever facility they provided for the slaves they would be rewarded on the day of Judgment for all of it.

—*Abu Yala.*

16. Hazrat Ibada bin Samit reports that the Prophet had said that if any one had sustained a wound and he forgave the person who caused it, God would reward him according to the seriousness of the wound and forgive his sins proportionately.

—*Ahmad.*

It means that sins will be forgiven in proportion to the seriousness of the wound.

17. Hazrat Abdur Rahman bin Auf reports that the Prophet had said that he could swear about three things, viz., firstly, Charity does not reduce wealth so people should spend in charity. Secondly that no one who forgives his oppressor will remain without his honour being enhanced on the day of Judgment and thirdly, if any one makes begging his profession, God opens the door of poverty and dearth for him.

This report is also narrated by *Imam Ahmad* and *Tirmizi* from Hazrat Abu Kabsha.

18. Hazrat Abu Huraira reports that the Prophet had said that charity did not reduce wealth so people must spend in charity. If any one forgives a person who has oppressed him, God will enhance his honour and respectability and whosoever assumes humility and meekness for the sake of God, then God will give him honour and enhance his rank. —*Muslim, Tirmizi.*

19. Hazrat Ubada bin Samit reports that the Prophet had said that there are certain acts by which God advances ranks. The reporter requested him to indicate them and the Prophet said that the causes of advancement of rank and elevation of position are that if any one treats you with harshness and ignorance you should treat him with leniency and forbearance, if any one oppresses you, you should forgive him, if any one does not do good to you, you should treat him well and if any one cuts off his relations with you, you should be merciful to him —*Tibrani, Bazaz.*

These four are the basic principles and roots of dealings with men.

20. It is reported from Hazrat Ali that the Prophet had said that the most benevolent of all manners of this world and the next are to meet the person who cuts off relations, to do good to one who obliges you and to forgive the oppression of the oppressor.

Imam Ahmad has reported from Hazrat Abdulla bin Amrav bin Aas that the Prophet had

enjoined the people to be merciful to others and mercies will rain on you, forgive the others' offences and God will forgive your sins and lapses.

21. Hazrat Anas reports that the Prophet had said that on the day of Judgment when people will assemble to give account a group will enter the plain in this fashion that their sword will be suspended from their necks and will be dipping with blood. These people will collect at the gate of Paradise and on being enquired who they are the reply will come that they are martyrs and after being killed in the path of God they were revived and were given fine sustenance. Then a caller will call that those whose reward is due from God should stand up and enter Paradise. Then a second caller will call that those whose reward is due from God should stand up and enter Paradise. Then it will be asked who are those whose reward is due from God. The reply will come that those who used to forgive the faults of others their reward is due from God. Then it will be announced for the third time that those whose reward is due from God should enter Paradise. The Prophet says that after this a number of people will enter Paradise without any account being taken from them.

—Tibrani.

22. Hazrat Anas bin Malik reports that while the Prophet was sitting in the mosque when suddenly he smiled in such a way that his teeth became visible. Hazrat Umar was also present

there and asked what made him smile. The Prophet said that two persons will present themselves before God and one of them will say that he should be atoned for the oppression this brother of his had done to him without cause. God will say that this man has no virtues to his credit then from what he can be compensated. The complainant will say if this man has no vírtues to his credit, my sins might be alloted to him. The reporter says that on this, the Prophet began to weep and said that the day of Judgment was so awful that every one wanted to throw his sins on others. Then the Prophet said that God asked the complainant to look over his head and when he did it he cried in wonder, "O' God these are palaces of gold studded with jewels. Are these meant for some Prophets or for the true or for Martyrs ?" God said that these were meant for one who pays their price. The complainant will ask in surprise what is their price and who can pay the price. The complainant will ask how can he pay the price ? God will say the price can be paid thus that the complainant forgives the oppression of his brother from whom he is demanding compensation. On this the camplainant jubilantly will cry that he forgave the fault of his brother. God will then tell the complainant to take the hand of his brother and enter Paradise with him. The Prophet then asked the people to see that God brings about compromise in disputes and quarrels among Muslims so they should also fear

God and make mutual adjustments and peace in disputes among themselves. —*Hakim, Baihiqi.*

It was found that the Prophet had smiled on the complainant's spontaneou forgiveness.

54. Obligation to Blood Relations and Good Behaviour with Parents

1. The report about three persons being confined in cave by a heavy rock falling from the mountain and their release by prayers through their good acts has been stated in Chapter I on "Faith, Sincerity and Good Intentions."

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2. Hazrat Abu Huraira reports that the Prophet had said that one who had faith in God and the day of Judgment should have attachment with his relatives, honour, and respect his guests and should say things good or remain silent.

—Bukhari, Muslim.

Attachment to relatives means to remain attached to blood ond foster relations and treat them well.

3. Hazrat Abu Huraira reports that the Prophet had said that whosoever likes that earnings are blessed and he has long life, should do good to his relatives.

—Bukhari, Muslim.

4. Hazrat Ali reports that the Prophet had

said that one who wants his life prolonged, expansion in his earnings and safety from bad death he should fear God and do good to his relatives.

Ahmed, Bazaz.

5. A Companion of the Prophet reports that the Prophet had said that next to faith God loves good treatment of relatives most.

—*Abu Yala* in a longer report.

6. Hazrat Abu Huraira reports that the Prophet had ordained to the people to remember their geneology and names of their relatives so that it is easier for them to do good to them. By doing good to relatives affection increases and wealth abounds.

—*Tirmizi.*

7. Hazrat Abu Ayub Ansari reports that a villager stopped the camel of the Prophet by holding its nose string and asked that he should be informed of an act which takes him nearer to Paradise and farther from hell. The Prophet told him not to assign partners to God, worship God alone, pay up *Zakat* and do good to his relatives. When he released the nose string of the camel and left, the Prophet said that what he had advised him to do if he followed he will go to Paradise.

—*Bukhari, Muslim.*

8. Hazrat Aiyesha reports that the Prophet had ordained that good behaviour to relatives, good treatment to neighbours and good manners are such things which prolong life and keep the house prosperous. —*Ahmad.*

9. Hazrat Aiyesha reports that the Prophet had said that the womb remains suspended from the divine throne and pleads that whosoever remains attached to it will be attached by God and whosoever cuts off from me God will cut him off.

—*Bukhari, Muslim.*

It means that no one should cut off relations from relatives.

10. Hazrat Abdulla bin Umar reports that the Prophet had said that the real obligation to relatives is that when any relative cuts off his relations with you, you should try to be freindly with him. It is not obligation to relatives to keep off from the one who cuts off his relations with you. —*Bukhari.*

11. Hazrat Umm Kulsum daughter of Aqaba reports that the Prophet had said that the best charity is that given to an enemy and who is also your relative. —*Ibn Khozaima.*

It means that he is your relative even though your enemy.

12. Hazrat Abu Bakar reports that the Prophet had said that those who help their relatives do not remain poor. Even if they are sinners and offensive their life and wealth is increased as a reward of their doing good to their relatives. —*Tibrani.*

13. Hazrat Abdulla bin Masud reports that he requested the Prophet to indicate to him which of the acts was most dear to God. The Prophet said : To offer prayers in time. The questioner ask-

ed what was next to it. The Prophet said : To treat parents well. The questioner again asked what was next to it and the Prophet said : To make *Jihad* in the path of God. *—Bukhari, Muslim.*

14 Hazrat Abdulla bin Qais reports that a person came to the Prophet and sought permission to make *Jihad*. The Prophet asked if his parents were living to which he replied in the affirmative and the Prophet said that the cridit of *Jihad* is in serving them. *—Bukhari, Muslim.*

15. Hazrat Abdulla bin Umar relates that a person sought the Prophet's permission for both *Hijrat* and *Jihad*. But since his father and mother were alive the Prophet ordered him to go and treat them well. *—Muslim.*

16. Hazrat Abdulla bin Umar reports that a person came to the Prophet and said that he had come to take the pledge of *Jihad* and had left his father and mother weeping. The Prophet ordered him to go at once and please them as he had given them sorrow. *—Abu Daud.*

17. Hazrat Anas reports that a man represented to the Prophet that he wanted to go for Jihad. Prophet asked if his parents were living. He replied that only mother was living. The Prophet said that he should treat her well, for if he served her well he would have reward not only of *Jihad* but also of *Haj* and *Umra*. *—Abu Yala, Tibrani.*

18. Hazrat Abu Amama reports that a person asked the Prophet what rights father and

mother had over the son. The Prophet said that for him both of them are as Heavens and hell.

—*Ibn Maja.*

That is, there is Paradise in service and hell in disobedience.

19. Hazrat Mu'aviya reports that a person said to the Prophet that he wanted to go for *Jihad* and sought his advice. The Prophet asked if his mother was alive, to which he replied in the affirmative and the Prophet said that he should remain with her as there is Paradies under her feet. —*Nasai.*

It means that the least service to the mother ensures Paradise.

20. Hazrat Mu'aviya reports that the prophet had said that there was Paradise under the feet of father andmother.

—*Tibrani.*

This is a part of the previous report in which only mother was mentioned while in this both are mentioned.

21. A person said to Hazrat Abu Darda that his mother was pressing him to divorce his wife and asked for his advice. Abu Darda said that he had heard the Prophet saving that mother as well as father were the middle gate of Paradise. Now it was up to him to safeguard this gate or destroy it. On hearing this report the person divorced his wife.

—*Tirmizi, Ibn Haban.*

22. Hazrat Abdulla bin Umar was very much attached to his wife and Hazrat Umar asked him to

divorce her. Hazrat Abdulla evaded it and mentioned it to the Prophet who told him to divorce her. —*Ibn Daud.*

That is, sometimes father and mother are displeased on a very slight offence of the daughter-in-law and order divorce. Such incidental order in anger may not be obeyed, but if there is any defect according to Islamic law or father and mother seriously insist then it is desirable to divorce.

23. Hazrat Anas reports that the Prophet had said that whosoever wants comfort in sustenance and prolong his life should do good to his blood relations and treat his parents well. —*Ahmad.*

24. Hazrat Ma'az reports that the Prophet said about one obedient to his parents : "Happy be the man who is obedient to his parents. May God prolong his life." —*Hakim.*

25. Hazrat Abu Huraira reports that the Prophet once said thrice : "May his nose be smeared in dust." Some one asked for whose nose he was saying. The Prophet said that the man who got aged parents and did not avail himself of the opportunity to secure Paradise. —*Bukhari, Muslim.*

26. Hazrat Abu Huraira reports that a person asked the Prophet, who should have preference in the matter of good treatment and rendering service. The Prophet said : Mother. The questioner again asked who should be next and the Prophet again said : Mother. After mentioning

mother thrice, the Prophet on the fourth time said father. —*Bukhari, Muslim.*

27. Hazrat Abu Huraira reports that the Prophet had said that the pleasure of God is hidden and concealed in the pleasure of father.

—*Tirmizi* in a longer report.

28. Hazrat Abu Huraira reports that the Prophet had said that obedience to God is obedience to parents and offence to God is offence to parents. —*Tibrani.*

29. Hazrat Abdulla bin Umar reports that Prophet had said that the pleasure of God was concealed in the pleasure of parents and the displeasure of God in the parent's displeasure.

—*Bukhari.*

30. Hazrat Abdulla bin Umar reports that a man came to the Prophet and said that he had committed a very grave sin and asked if his repentance could be acceptable. The Prophet asked if his mother was alive and on his affirmative directed him to treat her well. —*Tirmizi.*

It means that good treatment of parents and relatives atones for lapses.

31. Hazrat Malik bin Rabia reports that a man came to the Prophet and asked, if any service was due upon children to the parents after their death The Prophet said that to offer prayers, ask forgiveness for parents, fulfil any promise that they had made, treat well those who were related

through them, respect and honour their friends are included in service to parents after their death.
—*AbuDaud.*

32. It is reported that a villager met Hazrat Umar on his way and he saluted him. The Prophet got him seated on the donkey that he was riding and also gave him his turban. One of the companions of Hazrat Abdulla bin Umar said that these rustics were satisfied with much smaller favours. Hazrat Umar said that he had heard the Prophet say that the best service that dutiful children could render to their father was to treat well and do good to the friends of their father after his death. —*Muslim.*

33. Hazrat Abu Huraira reports that once he went to Madina "when Abdulla bin Umar came to me and asked if I knew the reason why he came to me. I said I did not know." He then said that he had heard from the Prophet that whosoever wanted to do good to his deceased, should treat well the friends of his father and since there was friendship between his father and my brother he wanted to do some service to me, so that his father's soul might be pleased. —*Ibn Haban.*

34. Hazrat Abdulla bin Abbas reports that the Prophet had said that God would populate cities by a nation and would give increase in their lives and wealth although formerly God never looked with mercy being angry and offended. People asked in surprise how God became kind to

a people so much accursed. The Prophet said that due to their good treatment and service of their relatives God would show them this generosity.

—*Tibrani.*

It means that doing good to relatives cools the anger of God.

35. Hazrat Aiyesha reports that the Prophet had said that whosoever made good manners and leniency his life has secured his fullest share of the greatest boon of this world and of the next. Countries become prosperous for service to relatives and good treatment to neighbours and others and lives are prolonged and blessed. —*Ahmad.*

36. Hazrat Darra daughter of Abi Lahab reports that she asked the Prophet who was the best and highest among men. The Prophet replied that he had the greatest fear of God in his heart was doing good to his relatives, ordering virtuous acts and discouraging evil ones is the best and the highest. —*Baihiqi.*

37. Hazrat Abu Zar reports that his friend Prophet had given him certain guide lines. He had said that I should not envy the man who is better off than myself, but should look to the men inferior to me and be thankful for the favours given to me. He also advised me to associate with the poor people and also to treat well and deal favourably with my relatives regardless of how they treat me. Also that in matters relating to God I

should not fear the calumny of traducers and should always tell the truth howsoever bitter it might be and the Prophet also directed me to repeat very often

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ (There no power or potentiality except of God)

which is one of the treasures of treasures of Paradise. —*Tibrani.*

38. Hazrat Maimuna reports that she had liberated a slave girl of hers without consulting the Prophet. When the Prodhet heard of it he said that she would have gained greater credit if instead of liberating the slave girl she would have given her as a help and service to some of her relatives.

—*Bukhari.*

39. Hazrat Abu Huraira reports that the Prophet had said that when God had completed the work of creation, the womb stood up and represented that it sought His protection from being forsaken. God pacified the womb and said that whosoever was joined to it and had regard of its rights would receive favour from Him and whosoever cuts off from it will be far removed from His favour. —*Bukhari.*

40. Hazrat Aiyesha reports that the Prophet had said that the virtues which secure the earliest and quickest reward are doing good and helping blood relations. —*Ibn Maja.*

55. Virtuous Meetings

1. Hazrat Abu Huraira reports that the Prophet had said that a person travelled from one village to another to meet some virtuous men. On his way God deputed an angel who asked the person where he was going. He replied that he was going to meet a virtuous man who lived in a certain village. The angel said that he was a messenger from God had come to give him this glad tiding that just as he loved this virtuous man for the sake of God in the same way he is loved by God.

2. Hazrat Abu Huraira also reports that the Prophet had said that when any one goes to visit an ailing Muslim or to meet a pious person a caller cries : "You are good and your going is auspicious. You have secured a house in Paradise."

—*Tirmizi.*

3. Hazrat Ma'az bin Jabal reports that the Prophet had said that God had ordained that those who affectionately meet together for His love for such people had been assured. —*Mauta Malik.*

4. Hazrat Umar reports that the Prophet had said that those who love one another for the sake of God for them pulpits of divine light would be put on the day of Judgment. The truly faithful and the martyrs would envy them as seeing their ranks.

—*Bukhari, Muslim.*

56. Covering the Faults of Muslim and Meeting their Needs

1. Hazrat Abu Huraira reports that the Prophet had said that whosoever covered the fault of a Muslim, God would cover his faults in this world and the next. —*Muslim.*

2. Hazrat Abu Huraira reports that the Prophet had said that no one covers the fault of another God would cover his fault on the day of Judgment —*Muslim.*

It means that God would not humiliate him before others on the day of Judgment.

3. Hazrat Aqba bin Amir reports that the Prophet had said that the example of the man who covered the fault of another and did not publicise it, is like one who revived a dying man.

—*Ibn Haban.*

4. Hazrat Ma'az who confessed his sin four times before the Prophet, the Prophet said to him it would have been better if thou had concealed thy sins. —*Abu Daud.*

5. Hazrat Aqba bin Amir reports that the Prophet had said that whosoever came to know the fault of his brother and did not publicise it but

concealed, God would conceal the sins and faults of him. —*Tibrani.*

6. Hazrat Abdulla bin Umar reports that the Prophet had said that whosoever helps in the affairs of a Muslim God helps in his affairs and whosoever removes the trouble of a Muslim God removes his troubles. —*Bukhari, Muslim.*

7. Hazrat Abdulla bin Umar also reports that the Prophet had said that whosoever accompanied a Muslim and helped in his affairs till his right was established God would keep such a man steady on the bridge of *Siraat* on the day of Judgment.

—*Razeen, Ibn Abi Dunya, Isbahani.*

That is, he would pass over *Siraat*, the trial bridge easily.

8. Hazrat Abdulla bin Umar reports that the Prophet had said that there are some people whom God had endowed with special favours that they might benefit the servants of God. So long as these persons who continue to benefit others with their influence God would also continue to enrich them with His boons. If any one of them withholds his favours from the servants of God then God also withdraws His favour from him and confers it on some one else. —*Ibn Abi Duniya.*

9. Hazrat Abdulla bin Ayaz reports that the Prophet had said that whosoever had been gifted by God with some boon and he made the wants of others look to him, but that man refrained from

doing good to others he has prepared for the boon to be taken away from him. —*Tibraui.*

It means, that if God had put a person in a position in which others can put their needs before him then it is a blessing from God and the man should be thankful for it by relieving the wants of others or getting them relieved by others.

10. Hazrat Abdulla bin Abbas also reports that the Prophet had said that to relieve the want of a Muslim is more deserving of reward than ten years' of *Itikaf* (Sitting in seclusion). —*Tibrani.*

11. Hazrat Abdulla bin Abbas reports that the Prophet had said that God always comes to the help of His servant so long as this servant is helping in the affairs of another Muslim.

—*Tibrani.*

12. Hazrat Abu Musa reports that the Prophet had ordained that giving charity is enjoined as a duty on all Muslims. Some one asked if there was nothing to give in charity the Prophet said that such a man should work with his hands and profit himself by his earning and also give in charity to others. The questioner asked if he could not work, the Prophet said he should help with his hands and feet The questioner again asked if he cannot do even this and the Prophet said that he should give advice to do good and refrain from doing evil. The questioner asked if he could not do even this and the Proehet said that he should then take care

that others are safe from his mischief for that is also a kind of charity. —*Bukhari, Muslim.*

13. Hazrat Aiyeshe reports that the Prophet had said that whosoever recommends his brother Muslim to the King and thus does good to a Muslim by his recommendation or saves him from evil God will see that he passes easily over the bridge of hell. —*Ibn Haban.*

14. Hazrat Anas reports that the Prophet had said that whosoever conveys a good tiding to his Muslim brother and pleases him with that tiding God will please him on the day of Judgmet.

—*Tibrani.*

15. It is reported from Hazrat Abu Huraira and Hazrat Abdulla bin Umar that the Prophet had said that whosoever tries to relieve the want of his brother and succeeds in relieving it God puts him under the shade of seventy five angels who bless him and pray for him the whole day and on his every step one sin is forgiven and one stage advanced in his position. —*Abulisheikh.*

16. Hazrat Anas reports that the Prophet had said that whosoever advances to relieve the want of a Muslim, God increases seventy virtues on his each step and forgives seventy sins. If this Muslim's want is relieved by his effort then on completing his work all his sins are forgiven and he becomes so purified of his sins as if he is born just the very day. And if he loses his life in the effort of relieving this want he will be admitted to

Paradise without accounting for his acts.

—Ibn Abi Dunya, Isbahani.

17. Hazrat Anas reports that the Prophet had said that if any Muslim helped his Muslim brother he would be admitted to Paradise for this very act even though he be a sinner.

—Ibn Maja in a longer report.

57. Encouraging the Good and Prohibiting Evils.

1: Hazrat Abu Said Khadri reports that the Prophet had said that if any one comes across a man doing an irreligious act he should prevent him with his hands and if he cannot do even this he should consider it bad in his heart although this last is the sign of weak faith. —*Muslim.*

2. The directions which the Prophet hadgiven to Hazrat Abu Zar among them was one that he should not be afraid of the calumny of traducers in the work of God and should not give up truth howsoever bitter it might be. —*Ibn Haban.*

3. Hazrat Abu Said Khadri reports that to speak the truth before a despotic king is the best *Jihad.* —*Abu Daud.*

4. Hazrat Ibn Umaira Kandi reports that the Prophet had said that if among the particidants of an evil assembly there is one who think it bad in his heart he is like one who has never participated in it. —*Abu Daud* in a longer report.

5. Hazrat Aiyesha reports that once the Prophet came and said to the people that God had ordered them to encourage the good and prohibit

evil. It may not be that you pray and it is rejected, you ask something from God and it is not given. So saying he descended from the pulpit.

—*Ibn Haban.*

It means that if encouraging the good and prohibiting evil is given up God's help is cut off.

6. Hazrat Abu Said Khadri reports that the Prophet had said that those who give up encouraging the good and prohibiting evil for fear of the influential persons God will tell them that they were afraid of these people while it was I (God) who should have been feared.

—*Ibn Maja* in a longer reports.

7. Hazrat Aiyesha reports that everything is a curse to the man except three things, viz. encouraging the good, prohibiting evil and remembrance of God. —*Tirmizi.*

8. Hazrat Abdulla bin Abbas reports that the Prophet had said that encouraging the good, prohibiting evil, lifting the burden of a weak person and remvoing an offensive thing from the path, all these are acceptable prayers to God.

—*Ibn Maja.*

9. Hazrat Jabir reports that the Prophet had said that although Hazrat Hamza bin Abdul Muttalib is the chief of martyrs; such other people are also chiefs who stand up before a despotic ruler to encourage the good and prohibit evil and are killed on that account. —*Hakim.*

58. Abstaining from the Prohibited

1. Hazrat Abu Umama reports that the Prophet had said that God had ordained that none of His servants gives up drinking wine by habit but He would give him drink from the wine of *Haziratul Quds* (special wine of Paradise) —*Ahmad.*

2. Hazrat Anas reports that the Prophet had said that God had ordained that if any one inspite of his resources and ability refrained from drinking wine just for fear of Him He would give him wine from *Haziratul Quds.* —*Bazaz.*

3. Hazrat Abdulla bin Abbas reports that the Prophet had said that he stood surety for his admission to Paradise if any one safeguarded his genitals (private parts).

This report has already appeared earlier.

4. Hazrat Abdulla bin Abbas reports that the Prophet asked the youg men of the Quraish to refrain from fornication and to safeguard their private parts. Paradise has been assured to him who saved his private parts. —*Hakim.*

5. Hazrat Sahal bin Sa'ad reports that the Prophet had said that whosoever among you assu-

red him of two things he was prepared to guarantee Paradise for him, one was the thing which is between the jaws and the other which was between the two thighs. —*Bukhari.*

That is, the tongue and the private parts.

6. Hazrat Abu Darda reports that a person asked the Prophet to indicate to him an act which leads to Paradise. The Prophet told him to give up anger and he would gain Paradise. —*Tibrani.*

7. Hazrat Abdulla bin Umar asked the Prophet which act keeps God's displeasure off. The Prophet said to give up anger. —*Ahmad, Ibn Haban.*

8. Hazrat Abdulla bin Umar reports that the Prophet had said that to please God nothing is moie palatable than suppression of anger.

—*Ibn Maja.*

9. Hazrat Ma'az bin Anas reports that the Prophet had said that whosoever in spite of his ability to take revenge suppressed his anger, God will give him the right on the day of Judgment to select for himself any of the *houris* he likes.

—*Abu Daud.*

10. Hazrat Abu Zar reports that the Prophet had said that the best remedy for anger was to sit down if standing and to lie down if sitting and anger will disappear. —*Abu Daud.*

11. Hazrat Salman bin Sard reports that by reciting

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ (I seek God's protection from the accursed devil) at the time of anger, the anger will disappear.

—*Bukhari, Muslim.*

12. Hazrat Atiya reports that the Prophet had said that anger is from the devil and the devil is made of fire, which is extinguished by water so whenever one feels angry he should take water.

—*Abu Daud.*

13. Hazrat Abu Darda reports that the Prophet had said that whosoever refuted allegation against his Muslim brother and defended him in his absence, God will protect his face from the fire of hell on the day of Judgment.

—*Tirmizi.*

14. Hazrat Jabir and Hazrat Talha report that the Prophet had said that whosoever helped his Muslim brother at the time of loss of his honour God will help such a man at the time when he is in need of help. —*Abu Daud*

15. Hazrat Abu Umama reports that the Prophet had said that whosoever avoided a quarrel when he was on the wrong and injustice God will build for him a house in the lower parts of Paradise. But whosoever avoided a quarrel while he

was on the right, his house in Paradise will be built in its middle part. And one who reforms his manners his house is built in the upper part of Paradise.

59. Good Manners, Silence and Sweet Talk

1. Hazrat Nawas bin Saman reports that the Prophet had said that good manners is the best virtue. —*Muslim.*

2. Hazrat Abdulla bin Umar reports that the Prodhet had said that the best persons among you are those whose manners are good.

—*Bukhari, Muslim.*

3. Hazrat Abu Darda reports that the Prophet had said that on the day of Judgment the weight of good manner will be heaviest in the scale of record of actions.

—*Tirmizi* in a longer report.

4. Hazrat Aiyesha reports that the Prophet had said that the most perfect faith is of those whose manners are best and who are most kind to the people of their household.

—*Bukhari, Muslim.*

5. Hazrat Aiyesha also reports that the Prophet had said that the person whose manners are good gets the credit of fasting in the day and praying in the night. —*Abu Daud.*

6. Hazrat Abu Huraira reports that some one asked the Prophet which quality in the man

leads him to Paradise. The Prophet said : Fear of God and good manasrs.

—*Tirmizi* in a longer report.

7. Hazrat Abu Huraira reports that the Prophet had said that on account of good manners God raises his servants to the level of people who are regular in prayers and fasts. —*Hakim.*

8. Hazrat Anas reports that the Prophet had said that the man with good manners will secure the position of honour and respect on the day of Judgment even though the record of his good acts is below the mark. —*Ibn Abi Dunya.*

9. Hazrat Safwan bin Salim reports that the Prophet had said that he wanted to indicate to them the easiest and simplest devotional prayer. One of it was to remain silent and the other practise good manners. —*Ibn Abi Dunya.*

10. It is reported from Hazrat Abul Ula that a person came to the Prophet and asked him what was the most venerated. The Prophet said : Good manners. The man went to the left side and again asked the same question and the Prophet gave the same reply. The man went to the back side and again put the same question The Prophet said what had happened to him that he did not understand such a simple thing. Good manners implies that one may not to be angry.

—*Muhammed bin Nasr-Almaruzi.*

11. Hazrat Abu Umama reports that the Prophet had said that for the person who in spite of being on the right gave up his claim just for avoiding dispute he is responsible that his house will be built in the lower part of Paradise, and for the man who abstained from falsehood even in joke for him he guarantees a house right in the middle of Paradise and for the man who reformed his manners he guarantees that a house in Paradise will be on the top of it. *—Abu Daud.*

12. Hazrat Jabir reports that the Prophet had Said that the dearest man before him on the day of Judgment will be one whose manners were best.

—Abu Daud.

13. Hazrat Abu Zar reports that the Prophet had said that he would indicate to him two things which were easiest to follow but heaviest in the scale of record of actions. One of it is that you should never give up good manners and the other, remain silent for most of the time. By God no act of the creatures of God is better than these two.

—Abu Yala.

14. Hazrat Abu Huraira reports that the Prophet had said that the best man among you is one who has a long life and good manners.

—Ibn Haban.

15. Hazrat Usama bin Sharik reports that some one asked the Prophet what was the greatest boon given to man. The Prophet said Good manners.

—Ibn Haban.

16. Hazrat Ma'az bin Jabal while going on a journey asked the Prophet to give him some advice the Prophet said always stick to good manners. *—Ibn Haban.*

17. Hazrat Abu Zar reports that the Prophet had said that wherever you are be always frightened of God, do some pious act after every sin. This will eradicate sin and treat people with politeness. *—Tirmizi.*

18. Hazrat Aiyesha reports that the Prophet had said to the people that their wealth cannot suffice for all but politeness and sociability can suffice for all men. *—Abu Yala.*

It means that wealth cannot be distributed to all men but good manners cost nothing.

19. Hazrat Refe'ibin Makis reports that the Prophet had said that good manners are auspicious while bad manners evil. Virtue prolongs life and charity keeps away bad death. *—Ahmad.*

20. Hazrat Abu Huraira reports that the Prophet always sought protection from bad manners in the following words

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الشِّقَاقِ
وَالنِّفَاقِ وَسُوْءِ الْاَخْلَاقِ

(O' God, I seek Thy protection from disruption, hostility and bad manners).

—Abu Daud.

21. Hazrat Abu Zar reports that the Prophet had ordained that one shold never give up the sma-

llest virtue thinking it to be insignificant. If one could not do any thing else he should meet his Muslim brother with smiling face. —*Muslim.*

22. Hazrat Jabir reports that if any Muslim cannot do any great service to another Muslim he should at least pour water from his bucket into his. —*Tirmizi* in a longer report

23. Hazrat Abu Zar reports that the Prophet had said that to speak to a Muslim brother with a smiling face is also a kind of charity.

—*Tirmizi* in a longer report.

24. Hazrat Abu Huraira reports that good conversation is also a charity. —*Bukhari.*

25. Hazrat Adi bin Hatim reports that the Prophet asked the people to save themselves from fire. If nothing more is possible just give half of a date in charity and if even this is not possible have a polite talk with some one. —*Bukhari, Muslim.*

26. Hazrat Abu Zar reports that the Prophet had said that to talk to a Muslim with smiling face and to help a blind man are charities. —*Ibn Haban.*

27. Hazrat Abu Musa enquired from the Prophet which of the Muslims were best. The Prophet said that those from whom people do not suffer injury with their hands or tongue.

—*Bukhari, Muslim.*

28. Hazrat Abdulla bin Masud enquired from the Prophet whicn act was best. The Prophet said : Offer prayer in time. He again asked what

was the next best and the Prophet said : People should not suffer injury from their tongue.

—Tibrani.

That is, in duties to God the highest position is of prayer and in duties to man the greatest thing is not to injur any one from the tongue.

29. Hazrat Bara bin Azib reports that the Prophet said to a villager that if he could not do anything else he should control his tongue.

—Ibn Haban.

30. Hazrat Abu Huraira reports that the Prophet had said that whom God saved from the sin of the tongue and of the private part will go to Paradise. *—Bukhari, Muslim.*

31. Hazrat Sufian Saqafi asked the Prophet what danger he feared from him. The Prophet held his tongue and said ·'from this"

—Abu Shaikh

32. Hazrat Sufian Saqfi enquired from the Prophet which was thing that needed most careful guarding. The Prophet pointed to the tongue.

—Abu Saikh.

33. The Prophet said to Hazrat Ma'az bin Jabal that the way of being saved from sins is to hold the tongue. *—Tirmizi* in a longer report.

34. The Prophet told Hazrat Abu Zar to remain silent, which keeps away the devil helps in works of religion. *Ibn Haban, Muslim.*

35. Hazrat Abu Said Khadri reports that the

Prophet had said that when man wakes up in the morning all the limbs tell the tongue to have fear of God; They are with it. If it remains straight they would also remain straight but if it went crooked they would also go crooked. —*Tirmizi.*

36. Hazrat Abdullah reports that the Prophet had said that most of the lapses of man are from the tongue. —*Tibrani.*

37. Hazrat Abu Bakr reports that the Prophet had said that all the limbs of men complain of the sharpness and irrelevance of the tongue. —*Bahiqi.*

38. Hazrat Abdullah bin Umar reports that the Prophet had said that one who remained silent secured salvation. —*Tirmizi*

39. Hazrat Bilal bin Haris reports that the Prophet had said that some time such a word pleasing to God comes out from the tongue that God is pleased with the man till the day of Judgment although the man never notices it. —*Tirmizi.*

40. Hazrat Abu Huraira reports that the Prophet had said that the best Islam (faith) is to give up profitless acts. —*Tirmizi.*

41. Hazrat Abdullah bin Umar reports that the Prophet had said that a good natured Muslim, on account of his good manners and nature, secures the reward of one who ever fasts and prays at night. —*Ahmad.*

42. Hazrat Abu Huraira reports that the Prophet had said that God had ordained to Pro-

phet Ibrahim that he should stick to good manners. Even if he had to deal with unbelievers he should deal with politeness. This will give him the rank of the pious. 'O' Ibrahim those who make politeness their rule of life my promise to them is that I will give them place under the Divine Throne and give them wine from *Haziratul Quds* and also keep them near Me. —*Tibrani.*

43. Hazrat Abu Huraira also reports that the Prophet had said that those whom God had endowed with good manners they would never be sent to hell. —*Tibrani.*

44. Hazrat Jabir bin Samra that the Prophet had said that those whose manners are good their Islam is also good. —*Tibrani.*

45. Hazrat Anas reports that Hazrat Umm Habiba asked the Prophet that the woman who married two husbands with which of them she will be on the day of Judgment. The Prophet replied that she will be with the husband with whom her treatment was good. —*Tibrani* in a longer report.

46. Hazrat Abdullah bin Abbas reports that the Prophet had said that sins are so forgiven with good manners as the effect of dew or the dirt of clothes is goes out with water. —*Tibrani.*

47. Hazrat Abu Huraira reports that the Prophet had said that all good manners are gifted by God. Whom God wants to endow with His boons, He enriches him with good manners.

—*Tibrani.*

48. It is related in the report of Hazrat Maqdam bin Sharih that the Prophet had assigned good manners as a surety to Paradise. —*Tibrani.*

49. Hazrat Sauban reports that the Prophet had said that happiness be for the man who has a control over his tongue and sits at home away from the mischief of men and remains penitent on thinking over his sins. —*Tibrani.*

Similar report is also made from Hazrat Abu Amama.

50. Hazrat Abu Musa reports that the Prophet had said that one who kept his tongue and the private part under his control will go straight to Paradise. —*Tibrani.*

Similar reports are narrated by Hazrat Sahal bin Saad and Hazrat Abu Huraira.

51. Hazrat Anas bin Maalik reports that the Prophet had said that one who suppressed his anger, God will stop His punishment to him and one who kept control over his tongue God will not publicise his hidden sins. —*Tibrani.*

Many reports are narrated by Hazrat Abu Rafei, Hazrat Abu Hajifa, Hazrat Haris bin Hisham, Hazrat Ma'az bin Jabal, Hazrat Aswan bin Asram, Hazrat Abu Zar Ghaffari, Abu Said Khadri and others about control over tongue.

60. Modesty and Humility.

1. Hazrat Abdullah bin Umar reports that the Prophet passed by a man who was admonishing his brother on modesty. The Prophet told him to leave it as modesty is faith in itself. —*Bukhari.*

2. Hazrat Imran bin Haseen reports that the Prophet had said that there was all goodness in modesty. —*Muslim.*

3. Hazrat Abu Huraira reports that the Prophet had said that modesty was also one of the branches of faith. —*Bukhari, Muslim.*

4. Hazrat Abu Huraira reports that the Prophet had said that modesty was faith and the reward of faith was Paradise.

—*Tirmizi* in a longer report.

5. Hazrat Aiyesha reports that the Prophet had said that if modesty were given a human shape it would be of a man of piety.

—*Mauta, Malik* in a longer report.

6. Hazrat Anas reports that the Prophet had said that one who was gifted with modesty would acquire a particular glory.

7. Hazrat Anas reports that the Prophet had said that modesty and faith were conjoined together. If one goes out the other also follows.

—*Bukhari, Muslim.*

8. Hazrat Abdullah bin Masud reports that the Prophet asked people to give modesty its due. Some one said that they were all modest before God. The Prophet said that this was not modesty, but mental processes should be fully controlled, stomach should be protected from the prohibited, death should always be remembered, it should be ever kept in mind that bones dissolve in the grave and one who had the other world in mind should give up ostentation. The man who did all these things gave modesty its due. —*Tirmizi.*

9. Hazrat Aiyesha reports that the Prophet had said that God was forbearing and liked lenience and madesty. —*Bukhari, Muslims.*

10. Hazrat Aiyesha reports that the Prophet had said what is granted by God by practising lenience is not granted by harshness. —*Muslim.*

11. Hazrat Jari bin Abdullah reports that the Prophet had said that lenience gave a glory to the man and harshness was a defect. —*Muslim.*

12. Hazrat Abu Darda, reports that the Prophet had said that one whose nature had some share of leniency and modesty had gained a great boon. One who was not given any share of these had been deprived of a very great good. —*Tirmizi.*

13. Hazrat Abu Umama reports that the Prophet had said that God liked leniency and modesty. What he gives on lenience he does not give on harshness. —*Tirmizi.*

14. The Prophet told Hazrat Aiyesha to do every thing leniently. She should understand that when God wanted to confer goodness and prosperity on a household. He granted it leniency first of all. —*Ahmad.*

15. Hazrat Abu Huraira reports that a villager passed urine in the Mosque, people began to abuse him. The Prophet told them not to abuse the man but to clean it with water. God had created them to provide convenience and not for putting people in trouble. —*Bukhari.*

16. Hazrat Anas reports that the Prophet had asked people to create conditions of convenience and ease. They should not put Muslims into trouble and should not try to create disgust.

—*Bukhari, Muslim.*

It means that religious affairs should not be made so difficult as to create disgust against Islam.

7. Hazrat Anas also reports that the Prophet had said that to do any thing in a hurry and without consideration is from the devil and to deliberate and wait is from God. God is most amenable to hear excuse. He likes nothing more than praise. —*Abu Yala.*

18. Hazrat Abdullah bin Masud reports that the Prophet had said that the fire of hell cannot touch those who practise lenience and provide convenience. —*Tirmizi.*

19. Hazrat Abdullah bin Masud also reports that the Prophet had said that a Prophet was beaten by his people so severely that he bled profusely. He wiped his blood and prayed to God to give Guidance to his people as they were ignorant.

—B*ukhari.*

61. Trust, Integrity, Fulfilment of Promise

1. Hazrat Anas bin Malik reports that the Prophet had said that if any one pledges to him on six things he would guarantee Paradise to him. First, when he talks he should not tell lie ; second, never break his promise ; third, never misappropriate anything kept in trust ; fourth, safeguard his eyes ; fifth keep his hands off from oppression ; and sixth, control his private part.

This report has also appeared earlier.

2. Hazrat Abdullah bin Umar reports that the Prophet had said that if any one possesses four things, he would have no danger whatever happens in this world or the next. First, safeguarding trust ; second, talking truth ; third, good manners ; and fourth, eating what is permissable.

—*Ahmad, Bahipi.*

3. Hazrat Imam Hasn bin Hazrat Ali reports that the Prophet had said that truth is the comfort of the heart. —*Tirmizi* in a longer report.

4. Hazrat Mansur bin Mota'mar reports, that the Prophet had said to the people to resolve speaking the truth even if it is dangerous. Remember salvation is in talking truth. —*Ibn Abi Dunya.*

5. Hazrat Abu Masud reports that the Prophet had asked people to become used to speak truth. Truth paves the way for piety and piety takes to Paradise. One who always speaks truth is recorded by God among the truthful.

—*Bukhari* in a longer report.

6. Hazrat Abdullah bin Umar reports that some one asked the Prophet what was the sign of the men of Paradise. The Prophet said : Truthful speech. Whenever a man spoke truth he did a pious act. One who does a pious act gains peace and one who gained peace gained Paradise. —*Ahmad.*

7. Hazrat Abu Huraira reports that the Prophet used to pray to be saved from misappropriation in the following wards :

(I seek Thy Protection from misappropriation which is the worst companion).

أَعُوذُ بِكَ مِنَ الْخِيَانَةِ
فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ

—*Abu Daud.*

8. Hazrat Abdur Rahman bin Haris report that they were all present before the Prophet who sent for water and made ablution and then we began to rub our faces with the water which trickled from his ablution. The Prophet asked why we were doing this and we said that we were doing it for seeking love of Allah and him (the Prophet). Upon this the Prophet said that if we were keen on loving God and His Prophet we should maintain trust, speak truth and treat your neighbours well.

—*Tibrani.*

62 Humbleness, Meakness, Fear of God and Piety

1. Hazrat Ayaz bin Ammar reports that the Prophet had said that God has enjoined me that you people should practise humbleness. No one should be proud over the other. —*Muslim.*

2. Hazrat Abu Huraira reports that the Prophet had said that wealth does not decrease by giving charity, respect is enhanced by pardoning. Whosoever adopted humbleness God will raise him higher. —*Muslim.*

3. Hazrat Sau'ban reports that the Prophet had said that one who died in a state while he was free from pride, misappropriation and from bebt, will direct go to Paradise. —*Tirmizi.*

4. Hazrat Abu said Khadri reports that the Prophet had said that whosoever adopted humbleness God enhance his position till he leads him to Ala Illiyeen that is, the highest place —*Ibn Haban.*

5. Hazrat Siraqa bin Malik reports that the Prophet had said that the people of Paradise are also weak, emaciated and oppressed. —*Ahmad.*

It means that the position of the men of Paradise is very humble in the world.

6. Hazrat Siraqa bin Malik also reports that the Prophet had said that there are many people in the world whose outward appearance is very poor : tathered clothes and soiled sheet. No one takes notice of them but before God they are in so high a position that if they take oath about anything God certainly grants it. —*Ahmad.*

7. Hazrat Abu Said Khadri reports that the Prophet had said that once there was a controversy between the hell and the Paradise. The hell said that proud and presumptous people will enter in me. Paradise said that weak and emaciated Muslims will enter in me. God expressed His Judgment about the two in this way that He told hell that it was His punishment. Whomsoever He wants he will be punished in it. He then said to Paradise that it was His benevolence. Whomsoever He wanted He would do mercy through it. There was no need of controversy. He (Allah) fill up both of them. —*Muslim.*

8. Hazrat Abu Huraira reports that the Prophet had said that God has told the people He had removed the pride of ignorance from them. Now either they were true Momins or cruel. All are the progeny of Adam and Adam was born of earth. —*Tirmizi.*

It means that pride of birth and nobility has ended. Now it is faith and piety which are respected.

9. Hazrat Aqaba bin Amir reports that the

Prophet told the people that excellence now was only of pious acts. They were all progeny of Adam. Birth is not meant to abuse others.

—Ahmad.

10. Hazrat Jabir bin Abdullah reports that the Prophet had said while delivering a sermon in the month of *Zilhijja* that their Lord was one and their father was one. There is no right of superiority of Arab over Ajam and white over black. Superiority can be secured by fear of God and piety. Before God the superior is one who fears God. —B*ahiqi*.

11. Hazrat Abu Huraira reports that the Prophet had said that on the day of Judgment a caller will cry out that God had prescribed a nobility which was different from theirs. Then God will say that He had given nobility to one who feared God, but they did not accept it. Today He would lower their nobility and uphold His Being. Then He would say where are those who feared of Him. *—Tibrani.*

63. Making Peace among Muslims and Uprooting Offence

1. It is reported from Hazrat Abu Darda that the Prophet said to the people if he should inform them of a thing whose credit is more than the prayer, fasting and even from charity. Those present requested him to do it. The Prophet said: To bring peace among Muslims has greatest merit. The example of mischief makers is like the one who shaves the head. —*Tirmizi*.

2. Hazrat Abu Darda also reports that the Prophet had said that while getting compromise between two Muslims if some-thing false is said it is no sin. —*Abu Daud*.

3. Hazrat Umm Kulsum daughter of Aqaba reports that the Prophet had said that anything false said in order to bring peace between two Muslims is not a sin. —*Abu Daud*.

4. Hazrat Umm Kulsum daughter of Aqaba also reports that the Prophet had said if to bring about peace something is invested the man doing it will not be recorded as a lier. One who brings

about compromise between men and says something pleasant void of reality is not a lier.

—*Abu Daud.*

5. Hazrat Abdullah bin Amran bin Aas reports that to bring peace between men is the best charity. —*Tibrani.*

6. Hazrat Abu Huraira reports that the Prophet had said that there were more than seventy branches of faith. The least of it is to remove an offensive thing from the path and the highest is to say *La Ilaha Illallah* (There is no God excepting Allah). —*Bukhari.*

7. Hazrat Abu Zar reports that the Prophet had said that the record of actions of his community were put before him and he was told that among the best acts was to remove an offensive thing from the path.—*Muslim* in a longer report.

8. Hazrat Abu Zar also reports that the Prophet had said that to remove stones, thorns etc. from the path is charity. —*Bahiqi.*

The narration of this Tradition has also been made by Hazrat Abu Zar.

9. Hazrat Maqal bin Yasaar reports that the Prophet had said that whosoever removed an offensive thing from the path one virtue is recorded in his record of acts and one whose one virtue is accepted is a man of Paradise. —*Tibrani.*

10. Hazrat Abu Huraira reports that the Prophet had said that a person had removed a

thorny wood from the path. God liked this act and forgave the sins of that person.

—*Bukhari, Muslim.*

11 Hazrat Abu Huraira also reports that the Prophet had said that he saw a person lounging in Paradise and found that he had cut away a thorny tree from the path as it used to give trouble to Muslims. —*Muslim.*

12. Hazrat Abdullah bin Masud reports that the Prophet had said that one who kills a snake gets seven virtues for it.

—*Ahmad* in a longer report.

13. Hazrat Abu Huraira reports that the Prophet had said that one who kills a *Girgat* (a kind of lizard) in one stroke gets greater credit than one who kills it in two strokes and one who kills in two strokes gets more credit than one who kills with three. —*Muslim.*

14. Hazrat Abi Yala reports that the Prophet had said that if a snake appears in the house one should say to it. "I protcst to you on the strength of the pledge you gave to Prophet Nooh and Prophet Sulaiman that you should not injure me." But if it appears again it should be killed.

—*Abu Daud.*

15. Hazrat Abu Huraira reports that the Prophet had said that there was no better act than offering prayer, bringing compromise among men and treat people with politeness. —*Isbahani.*

64. Seclusion in Times of Disruption

1. Hazrat Sa'ad bin Waqqas reports that the Prophet had said that God is friendly to the person who fears God, is continued in his heart and lives in Seclusion. —*Muslim.*

2. Hazrat Abu Said Khadri reports that some one asked the Prophet which man was highest and best and the Prophet said that who makes Jihad in the path of God with his life and wealth. The questioner asked who was the next best and the Prophet said that one who escapes from disruption, retires in some valley and prays God. —*Muslim.*

3. Hazrat Abu Said Khadri also reports that the Prophet had said that the best person was one who feared God and people do not suffer from his mischief. – *Bukhari, Muslim.*

4· Hazrat Abu Said Khadri reports that the Prophet had said that the time is not far off when a Muslim's best possession will be few goats which he will take to the forest and rears them near some stream and flies from place to place to save his faith. —*Bukhari.*

5. Hazrat Abu Said Khadri also reports that

the Prophet had said that the best profession for a man is that he should take a few goats and live at the base of a mountain or in a valley, say regular prayers, pay *Zakat*, devote himself in prayer to God till his death and does nothing but good to other men. —*Muslim*.

6. Hazrat Ma'az bin Jabal reports that the Prophet had said that God stands guarantee for the man who escapes from disruptions, sits at home and does not talk ill of others in their absence. —*Tibrani*.

7. Hazrat Ma'az bin Jabal also reports that the Prophet had said that who retired at his home, men are safe from him and he is safe from men, God stands guarantee for him. —*Tibrani*.

8. Hazrat Aqaba bin Aamir reports that some one asked the Prophet what ensures salvation. The Prophet said, keep your mouth shut, weep over your sins and sit at home. —*Tirmizi*.

9. Hazrat Abu Musa reports that the Prophet had said to the people that they would be faced with such awful disruptions which would be darker than the night. Man will be believer in the morning and non-believer in the evening, believer in the evening and non-believer in the morning. One who sits will be better than one who runs. Some one asked what was the order for them at such a time. The Prophet said fix up at home like beds'. —*Abu Daud*.

10. Originally the word in the report is *Qita-*

atum Minul Lail (a piece from the night) The Prophet had compared disruptions with the pieces of the dark night. There is a difference of opinions among the scholars of Traditions as to be basis of this simile. But Maulana Mahmudul Hasan *(Shaikhul Hind)* explained on one occasion that the basis of simile is that the right and wrong could not be discriminated. In the darkness of night, it is not possible to distinguish the good from bad and so at the time of disruption the right and wrong could not be discriminated.

10. It is reported from Hazrat Meqdad bin Aswad that the Prophet had said that virtuous is the man who saves himself from disruptions. He repeated this thrice. —*Abu Daud.*

11. Hazrat Abdullah bin Abbas reports that the Prophet had said that when the weight of promise and pledge is reduced among the people, no value remains of the trust and disruptions are so interwoven as the weaving of gunny bag. (He then demonstrated it by interlocking his fingers) The reporter asked what should they do at that time. The Prophet said, retire at home, weep for your life, take to virtue and give up the evil, save yourself from hell and give up public life. —*Abu Daud.*

12. Hazrat Ma'az reports that the Prophet had said that God is friendly to the pious and God fearing whose distinction is that no one searches for them when they are not present and no one recognises them when they are present. Their hearts

are full of the height of right guidance and they save themselves from every darkness. —*Hakim.*

13. Hazrat Imran bin Hasin reports that the Prophet had said that whosoever is devoted to God then God also takes him under His protection and provides him sustenance from where he cannot imagine. —*Tibrani* in a longer report.

All these reports mean that when disruptions come to the fore and dissentions and disputes reign among the Muslims on such occasion one should give up public life retire into seclusion and pray at his home or in the forest.

14. Hazrat Meqal bin Yasaar reports that the Prophet had said that God says : O' the progeny of Adam, you devote yourself for the worship of Me and I will fill your heart with contentment and you will get sustenance in both of your hands.
—*Hakim* in a longer report. A sublime tradition.

15. Hazrat Abdullah bin Umar reports that the Prophet had said that whosoever devoted himself exclusively to the care of the next world, God takes up his care of this world. But God cares nothing for one who entangles himself with this world even if he dies in a valley. —*Ibn Maja.*

16. Hazrat Abu Sa'laba requested the Prophet to explain to him the meaning of Quranic verse *Alaikum Anfusakum* (on you, your, souls). The Prophet said do good, refrain from evil, when you find the reign of miserliness imposed on the people, self—will is acted upon, every one considers

his own opinion to be the best and is proud of it, then at this time one should save his life by giving up public life. The age of disruptions is coming and it will be necessary to be patient although it will be as difficult to be patient at that time as to take a burning coal in hand. One who retains patience at that time, would have the credit of pious acts of fifty persons. —*Tirmizi.*

17. Hazrat Abu Sa'laba also says in this connection that some one hearing of the credit of fifty persons asked which were these fifty ones. Whether fifty persons of those days when people would be suffering this or fifty men of present time. The Prophet said that those retaining patience at that time would have the credit of pious acts of his companions and the credit of those fifty men would be like the credit of my Companions. —*Tirmizi.*

18. Hazrat Abdullah bin Abbas reports that the Prophet had said that whosoever stood firm on his traditions at the time of disruptions and confusion will get the credit of one hundred martyrs. —*Sihah.*

It means that when people are inclined to innovation and follow unauthorised customs and ridicule those who follow the Traditions at this critical time whosoever fearlessly follow his Traditions will get this credit.

19. Hazrat Aiyesha reports that the Prophet enjoined the people to act according to their capacity. God cannot feel tired conferring credit

You will tire yourself by over acting. God like the act best which is consistent even though it is less in quantity. *—Bukhari, Muslim.*

20. Hazrat Aiyesha reports that some one asked the Prophet which act was dearest in the eyes of God. The Prophet said whatever is done constantly, even though it is small.

—Bukhari, Muslim.

21. Hazrat Aiyesha reports that the Prophet liked best the act which was consistant, howsoever small it might be *—Ibn Haban* in a longer report.

65. Offering Prayer in the Forest

1. It is reported from Hazrat Abu Said Khadri that the Prophet said that to offer prayer in congregation has the merit of twenty five prayers. But to pray in the forest away from confusion and to be fully careful about *Ruku, Sajda* etc. has the merit of fifty prayers. —*Abu Daud.*

2. Hazrat Salman Farsi reports that the Prophet had said that any one passing by a forest or living there makes ablution, or *Tayammum* (dusting hands and face) if water is not available and offers prayer at the proper time, two angels also pray with him. But if he also called *Azan* and *Takbir* then a very large army of God prays with him and their line is so long that its two ends are not visible.

—*Abdur Razzaq.*

66. Travel and its Equipage

1. Hazrat Abdullah bin Abbas reports that Prophet had said that the more companions there are in travelling the better. It is good if four persons travel together. The army which consists of four hundred men is the best army. Better still is the army which consists of four thousands. But if an army consists of twelve thousand sincere Muslims it will not be defeated because of shortness of its numbers. —*Abu Daud.*

2. Hazrat Abdullah bin Umar reports that the Prophet had said that if people know the troubles of travelling alone, no one then will travel alone at night. —*Bukhari.*

3. Hazrat Aqaba bin Aamir reports that the Prophet had said that whosoever takes to remembering God while travelling, an angel becomes his companion. But one who recites poems etc. the devil accompanies him. —*Tibrani.*

4. Hazrat Abi Laasal Khozaie reports that the Prophet had said that there is a devil on the back of every camel. When you ride it remember God· —*Ibn Khozaima.*

5. Hazrat Hamza bin Umar reports that the Prophet had enjoined that when riding a camel you

should say *Bismillah* (Begin with Allah's name).
—*Ibn Khozaima.*

6. Hazrat Anas reports that the Prophet had enjoined that you should travel in the night as earth is scrapped at night. —*Abu Daud.*

It means that the journey is finished sooner at night as during the day light the attention is directed on all sides while at night the traveller thinks of nothing but going on.

7. The father of Hazrat Abul Malik reports that the Prophet had said that if your conveyance stumbles on the way you should say *Bismillah* by which the devil is reduced to the size of a fly, but if the devil is abused, he is flattened to the size of a small house. —*Bukhari.*

8. Hazrat Khaula daughter of Hakim reports that the Prophet had said that whosoever gets down at a stage or an inn should recite (I ask for protection by all the words of God from every evil created by Him). After saying these words nothing could injure him. —*Muslim.*

أعوذ بكلمات الله التامات من
شر ما خلق

9. Hazrat Abu Huraira reports that the Prophet had said that the prayer of three persons is granted, viz. father's prayer about his son, second of the oppressed person and third of traveller.
—*Abu Daud.*

10. Hazrat Abu Huraira also reports that the Prophet had said that about three persons God had assigned as His right that He would not reject their prayers, viz. (i) of one fasting at the time of his breaking fast, (ii) of the oppressed till he is not helped and (iii) of the traveller till he returns his house. —*Bazaz.*

11. Hazrat Abdullah bin Umar reports that the Prophet had said that the most acceptable prayer is one which a Muslim makes for another Muslim in his absence. —*Abu Daud.*

12. Hazrat Umme Darda reports that the Prophet had said that when a Muslim prayers for another Muslim brother in his absence, the angels say, "May God do the same for you also."

—*Abu Daud.*

13. Hazrat Abdullah bin Umar reports that a person died in Madina and the Prophet offered his funeral prayer and said after the prayer 'how good it would have been if he had died in another country'. Some one asked what was the benefit of dying on a journey. The Prophet said that one who dies while travelling God gives him a place in Paradise which is equal to the distance from the place of his death to his house. —*Nasai.*

14. It is also narrated in the same report that the Prophet had said that to die on a journey is a martyr's death —*Mishkat.*

15. Hazrat Abu Zar reports that the Prophet had said that God very much likes and loves most

those who after a whole day's journey alight at a stage but instead of taking rest to get over their tiredness devote themselves in prayer and remembrance of God. —*Abu Daud.*

16. Hazrat Abdullah bin Abbas reports that the Prophet while starting on a journey seated him on his conveyance and when he settled himself he recited thrice :

اَللّٰہُ اَکْبَرُ اَلْحَمْدُ لِلّٰہِ
سُبْحَانَ اللّٰہِ لَا اِلٰہَ اِلَّا اللّٰہ

Then the Prophet smiled and said to him that any one who recites these words like him on his conveyance God will turn to him with His Benevolence and is very pleased with this act.

17. Hazrat Abdullah bin Abbas reports that the Prophet had said that two prayers were such that God listens to them direct, one the prayer of on oppressed and the other of a Muslim who prays for a Muslim brother behind him. —*Tibrani.*

67. Love for God's Sake

1. It is reported from Hazrat Abu Huraira that on the day of Judgment God will call : Where are those who used to love people just for my sake. Today I will place them under the shade of My Throne. —*Muslim* in a longer report.

2. Hazrat Abu Huraira also reports that the Prophet had said that one who wants to tast the faith of faiths should not love any one but for God's sake. —*Hakim.*

3. It is also reported from Hazrat Abu Huraira that the Prophet had said that on the day of Judgment seven kinds of persons will be under the shade of Divine throne. One of them will be those whose mutual love was just for the sake of God. —*Bukhari, Muslim* in a longer report.

4. It is reported from Hazrat Abdullah bin Masud that one of the signs of faith is that one should not love any one except for God's sake.

—*Tibrani.*

5. Hazrat Anas reports that the Prophet had said that of the two persons who love each other one whose love is greater is also dear to God.

—*Abu Yala.*

6. Another report from Hazrat Anas is that

the Prophet had said that among the two people loving each other one whose love is greater is also higher before God. —*Ibu Haban.*

7. Hazrat Ma'az reports that the Prophet had said that one day when there will be no shade except under the Divine throne those who loved only for the sake of God will be under that shade. Prophets and martyrs will envy them. —*Ibn Haban.*

8. Hazrat Abu Darda reports that the Prophet had said that on the day of Judgment some people will come from their graves whom all will envy. They will be neither Prophets nor Martyrs. A villager asked what type of people will be they. Their signs may please be indicated. The Prophet said that they will be those whose love is for the sake of God. It is neither based on relationship nor on wealth.

9. Hazrat Abu Darda also reports that the Prophet had said that some of the creatures of God are such that they are neither Prophets nor Martyrs but men will envy their high position People asked what are these men. The Prophet said that they are those whose mutual love is for the sake of God. It is based neither on relationship nor on wealth. By God, there will be a bright light on their faces and while every one will be distressed with fear and panic they will not have any fear of panic. Then the Prophet recited the following verse of the Quran :

(Behold, verily on friends of God أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ there is no fear, nor shall they grieve). —*Abu Daud.*

10. Hazrat Abu Umama reports that the Prophet had said that whosoever had friendship as well as enmity for God's sake and when he gave he gave it for God's sake and if he did not give it was for God's sake. Then such a man has perfected his faith. —*Abu Daud.*

11. Hazrat Abu Zar reports that the Prophet had said that the most pious act is to have love for the sake of God and enmity for the sake of God.
—*Abn Daud.*

12. Hazrat Anas reports that a person asked the Prophet when the day of Judgment will come? The Prophet asked what preparations had he made for the day of Judgment ? The man said he made no preparation except that he regards God and His Prophet with love. The Prophet had said that every man on that day will be one whom he loved.
—*Bukhari*, *Muslim* in a longer report.

13. Hazrat Anas also reports that a villager asked the Prophet when the day of Judgment will come ? The Prophet asked what preparations had he made for the day. The villager said nothing but that he loves God and His Prophet. The Prophet said that he would be with one on the day of Judgment whom he loved. The Companions enquired if they would also be with him and the Prophet said that they would also be with one whom they loved. On this all the Companions were filled with joy.
—*Bukhari.*

14. Hazrat Abdullah bin Masud reports that a person came to the Prophet and represented that

a person loved a Godly man for his good actions but he himself was not used to good acts like the one he loved. The Prophet said that it did not matter. On the day of Judgment every one will be with the one he loved. —*Bukhari.*

15. Hazrat Jabir reports that a person came to the Prophet and represented that a person loves some Godly man but he himself is not used to good acts like the man he loves. The Prophet said that on the day of Judgment every one will be with the man he loves. —*Bukhari.*

16. Hazrat Abu Zar represented to the Prophet that a person loved a man but was behind him in Godly conduct. The Prophet told Abu Zar that he would be with the man he loved. Abu Zar again said that he loved God and His Prophet and the Prophet again repeated the same.

Abu Daud.

17. Hazrat Abu said Khadri reports that the Prophet said : Do not sit with any one but with man of faith. None should eat his food but one who fears God. —*Ibn Haban.*

18. Hazrat Abu Musa reports that the Prophet had said that the example of a good friend and a bad one is like the one who has *musk* with him and one who has oven with him. The former will always emit perfume while one who sits near the man with the oven will get his clothes burnt.

—B*ukhari, Muslim.*

It means that a good and pious friend always benefits while a bad one always causes harm.

19. Hazrat Anas reports that the Prophet had said that the example of a good friend is like the Musk seller's shop from whom good smell was sure to come. But a bad friend is like an oven which if it does no other harm at least the smoke will blacken his clothes. —*Abu Daud.*

20. Hazrat Abdullah bin Umar reports that the Prophet had said that no one should sit in a company by displacing another person. on the other hand, if some one comes room should be made for him by moving a little aside. If there is opening in a company God will make room for them. —*Bukhari, Muslim.*

It means that a new comer should not displace any one but those sitting in company should make room for him by moving a bit aside.

21. Hazrat Abu Said Khadri reports that the Prophet had said that the best assembly is one which has opening. *Adu Daud.*

It means that new comers should not be squeezed but those sitting should move and make room.

22. Harzat Abu Said Khadri also reports that some people represented to the Prophet that they now used to sit together on road sides as they had no other place to meet. The Prophet said that if they met together on road sides they should keep in view the right of the road. Some one asked what was the right of the road, and the Prophet said: Keep your eyes down, do not incon-

vence those going on the road, respond to the salutations, encourage the good and prohibit the evil. —*Bukhari, Muslim.*

It was the custom in the old days that people used to meet together in covered spaces outside their house, but if there was no such place they met together on the road side. The Prophet permitted this but at the same time emphasized that those going on the road should not be inconvenienced, no woman should be postered but the eyes should be kept lower, any one saluting should be replied but if any one is seen doing some thing evil he should be prevented.

23. Hazrat Abdullah bin Umar reports that the Prophet had said that the best man before God is one who treats well his friends and his neighbour.

—*Tirmizi.*

24. Hazrat Maaz bin Jabal reports that the Prophet had said that God had ordained that his affection was assured to those who loved one another for His sake, sit together to remember Him and meet one another for the sake of His love and do good to others for His pleasure.

—*Imam Malik* in a longer repotr.

25. It is reported from Hazrat Maaz bin Anas that the Prophet had said that whosoever gave anything for the sake of God or stopped any one from something for His sake the faith of such a man was perfect. —*Ahmad, Tirmizi.*

68. Excellence of Habibts and God Fearing

1. Hazrat Abu Darda reports that the Prophet had said to the people that there was a ditch before them which can be crossed by those only who are lightly burdened. —*Bazaz.*

It means that there are lesser burdens of the world and evil acts.

2. The wife of Hazrat Abu Darda asked her husband what had happened to him that he did not hoard wealth like others, but just earned for necessities and has abandoned the world. Hazrat Abu Darda replied that he had heard the Prophet to say that every one had to cross a ditch and those heavily burdened will not be able to cross it and so he wants to remain lightly burdened. —*Tibrani.*

3. Hazrat Abu Said Khadri reports that the Prophet had said that God keeps away the world from His faithful devotee but the devotee as pires for the world. It is just like a patient asking for food while you refuse it. —*Hakim.*

It means that just as food is injurious for the patient the world is harmful to the Momin (faithful).

4. Hazrat Abdullah bin Abbas reports that the Prophet had said that he saw many people in Paradise who were poor in the world.

—*Bukhari, Muslim* in a longer report.

5. Hazrat Abu Said Khadri reports that the Prophet had said that Prophet Moses complained to God that He contracts the world on the faithful. God ordered that Paradise be shown to Moses. When the door of Paradise was opened Prophet Moses on seeing Paradise exclaimed that by Glory and Greatness of God if the faithful is denied comfort for the whole life and his hands and feet are also severed and he goes about in the world dragging on his face he will say on seeing Paradise that he did never suffer the least in the world.

—*Ahmad* in a longer report.

6. Hazrat Abdullah bin Umar reports that the Prophet asked if he knew who will be the first to go to Paradise ? Those present replied that it was known only to God and His Prophet. The Prophet said that the first to enter Paradise will be the group of the poor and the migrants who are entrusted with the duty of guarding the frontiers of Islamic state and Muslims are made safe from the danger of enemies. They are so poor that when they die unlimited, unfulfilled desires remain in their hearts . Good will order angels to greet them. Angels will say that they are dwellers of heaven and chosen creatures. Should they greet those who are dwellers of the earth ? God will say that they

are my devotees who worshipped Me alone, did not assign any partner to Me. They guarded the frontiers and saved Muslims from dangers. When they died they had many unfulfilled desires in the heart of their hearts which they could not accomplish because of their poverty. On hearing this order angels begin to pour from every gate of Paradise and each angel salute them with the words:

(Peace unto you as a reward for your patience. How pleasant is the success of the end). —*Ahmad.*	سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

7. Hazrat Sau' an reports that the Prophet had said that his tank is very large and wide and tumblers on it will be as many as the stars. Its water is cooler than ice, whiter and sweeter than honey. The largest number of those who will come to it will be the poor and the migrants. People asked the Prophet to define them and he said that they are those with unkempt hair, soiled clothes, the rich men will not give their daughters to them, no one will like to go near them, any one who has a claim on them will take it by force by if they have a claim on any one they will not be able to do anything because of their poverty —*Tibrani.*

It means that the reward is for those poor people who are put to humiliation and in sult in every way in this world but are respected before God.

8. Hazrat Abdullah bin Umar reports that the

Prophet had said that when all assemble on the day of Judgment the starving people of my community will be called. A group will come forward and will be asked what good had they done? They will say: O'God, troubles came to us and we patiently bore. Thou gave wealth to others but we did not complain. God will say they were right and then this group will be first admitted to Paradise. Rich men will be strictly called to account. Some one asked where will be the faithful on that day? The Prophet said that the faithful on that day will be sitting on bright chairs, clouds will give them shade. That great day will appear just as an hour to the faithful —*Ibn Haban.*

9 Hazrat Abu Huraira reports that the Prophet had said that the poor will be admitted to Paradise five hundred years' Span before the rich.

—*Tirmizi.*

10. Hazrat Abu Said Khadri reports that poverty and the poor were so dear to the Prophet that he used to pray in the following words :

(O'God, let me live poor, let me die poor and make my end in the company of the poor.)

اللهم احيني مسكينا وتوفني مسكينا
واحشرني في زمرة المساكين

—*Tibrani.*

11. Hazrat Umayya bin Abdullah reports that often in times of war the Prophet used to pray for victory in the name of poor, old and humiliated.

—*Tibrani.*

12. The long death bed advice which the Prophet gave to Hazrat Abu Zar also contained that he should love the poor and sit with them.
—*Ibn Maja* in a longer report.

13. Hazrat Harisa bin Wahab reports that the Prophet had said that he wanted to tell them about the people of Paradise. He is the weak, humble and poor Muslim of paradise that if he takes an oath in the name of Allah then He will fulfil it —B*ukhari Muslim* in a longer report.

14. Hazrat Musab bin Umair reports that the Prophet had said that people get their sustenance on account of the poor, weak and penurious Muslims and they are helped. Prayer, devotion and manners of the poor benefit others.
—B*ukhari*, *Nasai*.

15. Hazrat Fuzala bin Ubaida reports that the Prophet had thus prayed : O' God, whosoever had pledged his faith to Thee and recognises me as a Prophet create in him the love of seeing Thee and make death easy to him but contract the world to him. But whosoever has not pledged his faith to Thee and does not recognise me as a Prophet, give him plenty of the world but take away from him the love of seeing Thee and make death painful to him.
—*Ibn Haban*.

16. Hazrat Mahmud bin Labid reports that the Prophet had said that there were two things which men did not like although they are good for him. One is death with which he is afraid although death is better than disruptions. Besides, the

shortage of wealth grieves him although it reduces the worry of accounting for. —*Ahmad.*

17. Hazrat Sauban reports that the Prophet had said that there were some men in his community whom you would not give a pice on demand but God would give them Paradise if they ask for it. These are the people who are in soiled clothes, unkempt hair and distressed because of poverty. But if they take an oath in the name of God then God would fulfil their oath. —*Tibrani.*

18. Hazrat Abu Umama reports that the Prophet had said that the most enviable man in his community is the faithful whose household is small, has got his full share of prayer, worships his Lord in the proper manner, obeys God secretly, is not famous among men. When he goes out no one looks at him because of his being unknown, his sustenance is just needful and he is content on it. He dies sooner, his mourners are few and his heritage small. —*Tirmizi.*

It means that in every respect he is poor and penurious, possesses no out ward respect but his dealing with God are good.

19. Hazrat Sahal bin Saad reports that some one requested the Prophet to teach him some such act that by doing it God and His creaters begin to regard him as their friend. The Prophet said : Have no fascination for the world and God will be your friend. Things which people love you should

leave for them and people will begin to love you.
—Ibn Maja.

It means that people love the world. If you also seek it people will become your enemy but if you leave the thing they love they will become your friends.

20. Hazrat Abu Huraira reports that the Prophet had said that piets gives consolation to the heart and Comfort to the body. *—Tibrani.*

21. Hazrat Zihak reports that some one asked the Prophet who was the most pious. The Prophet said that one who ever remembered his grave, abandoned worldy decorum, gave up the mortal and took to the immortal, did not count the next day in his life and regarded himself among the dead. *—Ibn Abi Duniya*

22. Hazrat Aiyesha reports that the Prophet told her that if she wanted to meet him she should take from the world only as much as befits a traveller, do not sit with the enemies and do not discard a cloth as old till has patches. *Tirmizi.*

23. Hazrat Fuzala bin Ubaid reports that the Prophet had said that happy be the man who got the world just according to his needs and remained contented with it. *—Tirmizi*

24. Hazrat Abu Malik Ashaari reports that the Prophet had said that the bitterness of the world is the sweetness of the day of Judgment

while the sweetness of the world is the bitterness of the day of Judgment. —*Hakim.*

25. Hazrat Abu Huraira reports that the Prophet had said that on the day of Judgment seven classes of people will be under the shade of Divine throne, and one of them will be the person who weeps in seclusion for fear of God. —*Bukhari.*

26. Hazrat Anas reports that the Prophet had said that whosoever remembered God till his eyes are wet for fear of Him, will not suffer punishment on the day of Judgment. —*Hakim.*

27. Hazrat Abu Raihan reports that the Prophet had said that the hell fire cannot touch the eye which used to weep for fear of God. —*Ahmad. Nasai.*

28. Hazrat Abu Huraira reports that the Prophet had said that just as it was impossible for milk to return to the udder, it was also impossible for the eye which wept for fear of God to go to hell. —*Tirmizi.*

29. Hazrat Abdulla bin Masud reports that the Prophet had said that whosoever wept for the fear of God and his tear came down to his face then howsoever small the drop, even equal to the head of a fly, fire of hell will be banned for him. —*Ibn Maja.*

30. Hazrat Haisham bin Malik reports that one day while the Prophet was delivering a sermon, one man among the audience began to weep. The

Prophet said that those sitting near him were also forgiven even it their sins were like mountains. For this man angels were weeping and praying before God that for the sake of this man who wept those who did not weep should also be forgiven.

—*Bahiqi* (indirectly)

31. Hazrat Muslim bin Yasar reports that the Prophet had said that whosoever had his eyes filled with tears God bans for him the fire of hell. The humility of punishment can never be joined with the drop of tear which fall on the face due to of God. If there is one in an assembly who weeps God forgives for his sake the whole assembly. In scale of record of actions every thing has some weight but the tear which dropped for fear of God will be such that one tear will suffice to cool down rivers of fire. —*Bahiqi* (indirectly)

32. Hazrat Anas reports that the Prophet had said that on Judgment day God will order that whosoever was afraid on account of a sin should be taken out of the hell. —*Tirmizi.*

33. Hazrat Abu Huraira reports that the Prophet had said that any one who intends to do anything evil but gives it up just for the fear of God then one virtue is written in his record of acts. —*Bukhari* in a longer report.

34. Hazrat Abu Huraira also reports that the Prophet had said that God had ordained that by his Honour He would not join two fears and two securities on His devotees. The person who in the

world became fearless and undaunted He will not give him security but will inflict his fear on him and the person who had been fearing Him in world. He will make him fearless on the day of Judgment and will give him security. —*Bukhari, Muslim.*

35 Hazrat Sahal bin Saad reports that an Ansari was so much scrapped in God's fear that he always wept and when he heard he narration of fire, tears began to flow from his eyes. Fear of God was so heavy on his heart that he always remained closed in doors. When the Prophet heard about him he went to his house and embraced him and the Ansari was so overwhelmed with joy that he fell down and died. The Prophet ordered his burial and said that the fear of God had rendered as under his heart. —*Hakim, Baihiqi*

36. Hazrat Zerarah bin Abi ufa reports that these was an Imam in the mosque of Bani Bashir who was Companion of the Prophet. Once he recited, *Sura Mudassir* in the prayer and when he came to the verse نُقِرَ فِي النَّاقُورِ (the horn sounds so he was overwhelmed by fear of God that he fell down and died. —*Hakim.*

37. Hazrat Abu Huraira reports that the Prophet had said that on the day of Judgment there will be seven classes of people undert he shade of divine throne. One of these will be the man whom a beautiful women called in seclusion and he said that he feared God. —*Bukhari, Muslim* in a longer report.

It means that due to fear of God he refrained from acceding to the ill wishes of the woman.

38. Hazrat Abu Huraira also reports that the Prophet had said that a person was so moved by the fear of God that he willed to his children that when he dies he should be burnt and ashes thrown to the wind that God may not collect it and he is spared from facing God. His children did accordingly but God brought this man before Him and enquired of the reason of his will. He said that he did it for fear of Him. God said that although the will was wrong but as it was for fear of him so he is forgiven.

— *Bukhari*, *Muslim* in a longer report.

69. Prayer for Security and Patience in Afflictions

1. Hazrat Anas reports that a man came to the Prophet and asked which prayer was most sublime. The Prophet told him to ask security from God. He came again next day and asked the same question and the Prophet replied as before that he should seek from God security in this world and in the next. The man came again on the third day and asked the same question and the Prophet gave the same reply adding that if he acquired security in this world and the next he gained felicity. —*Tirmizi.*

2. Hazrat Abu Bakr Siddiq reports that once the Prophet stood on the pulpit and asked people to seek forgiveness and security from God emphasizing that after faith and belief there was nothing better than this. While the Prophet said these words tears were flowing from his eyes. —*Tirmizi.*

3. Hazrat Abu Huraira reports that the Prophet had said that for a devotee no prayer was better than this

اللهم اني اسئلك المعافاة
في الدنيا والآخرة

(O' God I seek from Thee security of this world and of the next.) —*Ibn Maja.*

4. Hazrat Abu Malik Ashjai reports that a person came to the Prophet and asked with what words he should pray to God. The Prophet said that he should say like this :

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَعَافِنِيْ وَارْزُقْنِيْ

(O' God, forgive me, have mercy on me, give me security and sustenance). These words will give you the good of both—this world and of the next.

—*Muslim.*

5. Hazrat Anas reports that the Prophet told the people that a prayer between *Azan* (calling) and *Iqamat* (standing for prayer) is not rejected but is certainly granted. Some one asked what should be pray at that time and the Prophet said they should ask from God security of this world and of the next. —*Tirmizi.*

6. Hazrat Abdullah bin Umar reports that the Prophet had said that God loves most asking security for him. —*Tirmizi.*

7. Hazrat Abu Huraira reports that the Prophet asked the people that if they say any one in trouble, difficulty or pain they should pray to God in the following words and God will save them from such trouble :

اَلْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِيْ مِمَّا ابْتَلَاكَ بِهٖ وَفَضَّلَنِيْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا ـ

(All praise to God who saved me and prevented me from this trouble which inflicted him and gave me preference and

goodness as compared to most of His creatures).

—Tirmizi, Bazaz, Tibrani.

8. Hazrat Abu Said Khadri reports that the Prophet had said that whosoever seeks patience God grants him patience. There is no gift better than to be able to be patient.

—Bukhari, Muslim.

9. It is reported from Hazrat Alqama that the Prophet had said that patience was half of faith while trust was the full-fledged faith.

—Tibrani.

10. Hazrat Jafar bin Abi Talib reports that the Prophet had said that example of the believer is like a corn field which is constantly shaken by winds. In the same way a true believer is also often subjected to difficulties but the example of of the hypocrat is like a pine tree which is uprooted at a stroke. *—Tirmizi.*

11. Hazrat Mus'ab bin Sa'ad reports from his father that the Prophet had said that the Prophets suffer most calamities and troubles and thereafter those whose position is lower than Prophets, and so on, the calamities and troubles decrease as the position gets lower. A man is subjected to troubles in proportion to his faith. The firmer the faith the greater will be the troubles. If the faith is lighter the troubles will be less. The troubles pass over the believer and he leaves the earth freed from sins. No sin remains attached to him.

—Tirmizi.

It means that although pious men suffer troubles but they are beneficial to them.

12 Hazrat Abu Said Khadri reports that the Prophet had said that Prophets are most subjected to troubles and thereafter the divines and the godly persons and after them lesser and lesser according to ranks. —*Hakim.*

13. Hazrat Jabir reports that the Prophet had said that on the day of Judgment when those who suffered in the world will be rewarded and those who enjoyed comfort in the world will envy them and wish they had also suffered and had their flesh cut into pieces by scissors.

—*Tirmizi.*

It means that on seeing the reward of sufferers those who lived in comfort would wish that they would had also be suffered in the world to be so rewarded now.

14. Hazrat Abdullah bin Abbas reports that the Prophet had said that on the day of Judgment Martyrs and the generous people have all to give their account but when those who suffered troubles will come then neither their record of actions will be opened nor a scale will be setup but rewards will be showered on them like rain so much so that those who enjoyed comfort will say that they wished that they all had suffered and their skin were slashed with scissors. —*Tibrani.*

15. Hazrat Abu Said Khadri reports that the Prophet had said that God assigns a rank for a

man but he cannot attain that by his good acts then God inflicts suffering on him and through suffering he attains that stage.

—Ibn Haban.

It means that good acts of the person are not quite adequate but for his endurance he is given that rank.

16. Hazrat Abu Huraira and Hazrat Abu Said Khadri reports that the Prophet had said that when a believer suffers some trouble or pain, even if a thorn pricks him God on account of this trouble forgives his sins. *—Bukhari, Muslim.*

17. Hazrat Aiyesha reports that the Prophet had said that even if a thorn pricks a believer God records one virtue for him ond forgives his one sin.

—Muslim.

18. Hazrat Anas reports that the Prophet had said that the volume of reward depends on the volume of suffering. When God is friendly to any community. He puts it under sufferings. Those who are content with the suffering will be happy on the day of Judgment and those who resented it will be sorry on the day of Judgment.

—Tirmizi.

19. Hazrat Abu Huraira reports that the Prophet had said that believing men and women suffer all kinds of trouble and lose in their life, property and children. But when they appear before God not a single sin is attached to them.

—Tirmizi.

It means that the sufferings are only in this world but meeting God they are free from sins altogether.

20. Hazrat Ibn Abbas reports that the Prophet had said that whosoever suffered loss in life or property and he concealed it and did not complain to others then God takes it as his right to forgive such a person. *—Tibrani.*

21. Hazrat Aiyesha also reports that the Prophet had said that when any one has a large number of sins on his record and there is no virtue to atone for it then God gives him troubles and grief and those atone for his sins. *—Ahmad.*

22. Hazrat Aiyesha also reports that the Prophet had said that when a believer falls ill God cures him of all his sins just as the oven cleans the iron of all its impurities.

—Tibrani.

23. Hazrat Abu Musa reports that the Prophet had said that whenever a believer falls ill or is travelling God orders angels to record in full the deficiency of his acts that is being made up.

—Bukhari.

24. Hazrat Abdullah bin Umar reports that the Prophet had said that when a believer falls ill or is travelling there is no diminution in his good acts but God orders the angels recording acts that on His surety his good acts should be recorded in full and whatever good he had been doing in day and

night should be continued to be recorded to his credit. —*Ahmad, Hakim.*

25. Hazrat Asad bin Kurz reports that the Prophet had said that in illness the sins fall out as leaves in the autumn. When he recovers he is free of all sins and if he dies he dies pure and forgiven. —*Ahmad.*

26. The Prophet went to visit Hazrat Ummul Ala in her illness and told her that she should be pleased and congratulated as illness cures a Muslim from sins as fire cleanses of impurities.

—*Abu Daud.*

27. Hazrat Abu Huraira reports that when the verses :

مَنْ يَعْمَلْ سُوْءًا يُجْزَ بِهٖ

(Whosoever did evil would get punishment) descended Hazrat Abu Bakr was very much worried. The Prophet said, God may forgive him. Does he not suffer grief, does he not fall ill, does not a thorn prick his feet, does he not suffer any distress ? Hazrat Abu Bakr said that all this does happen. The Prophet said that this was the atonement of sins.

—*Ibn Haban.*

It means the verse implies that every evil act will meet its punishment, on which Hazrat Abu Bakr was perturbed and represented that there was

no one free from sins and when every sin was to be punished salvation will be difficult. The Prophet said that worldy sufferings are their atonement.

28. Hazrat Abu Huraira also reports that the Prophet had said that by fever and headache all sins are forgiven even if they are as large as the *Uhud* mountain. Whenever a Muslim man and woman believer recovers from fever or headache etc., there is not the least trace of sins on him or her, even equal to a custard seed. —*Abu Yala.*

That is, all sins are forgiven because of illness.

29. Hazrat Abdullah bin Umar reports that the Prophet had said that if any one suffers from headache in the path of God and he patiently endured it then all his past sins are forgiven.

—*Tibrani.*

30. Hazrat Abu Said Khadri reports that the Prophet had said that a believer's headache or prick of a thorn or whatever trouble he suffers will raise his position and forgiveness of sins on day of Judgment. —*Ibn Abi Dunay.*

31. Hazrat Anas reports from the Prophet that God declares by His Glory and Greatness that whenever He lifts a believer from the world and intends to grant him forgiveness then He lifts him after purifying from all sins and this is done by putting him under illness and contraction of sus-

tenance. For these two the believer is relieved of all sins. —*Razeen.*

32. Hazrat Abu Umama reports that the Prophet had said that no believer is laid up by illness but God forgives all his sins. —*Tibrani.*

33. Hazrat Imam Hasan reports that the Prophet had said that one day's fever of a Muslim removes all his sins.

—*Ibn Abi Dunya.*

34. Hazrat Aiyesha reports that the Prophet had said that a believer's fever is part of the hell fire. —*Bazaz.*

It means that the believer takes his share of suffering in this world and will be saved from hell fire on the day of Judgment.

35. Hazrat Anas reports that the Prophet had said that God has ordained that if he makes a believer suffer from blindness of his eyes and he bears it patiently then as a reward of it God gives him Paradise. —*Bukhari.*

36. Hazrat Anas also reports from the Prophet that God had said that when He took away the eyes of a believer its reward is nothing else but Paradise. —*Tirmizi.*

37. Hazrat Anas bin Malik also reports from the Prophet that God says that when He deprived a believer of his eyesight and he bore it patiently in the hope of reward then He is not satisfied till He gives Paradise to him. —*Tirmizi.*

38. Hazrat Arbaz bin Saarya reports that the Prophet had said that God says that when He took away the eyes of a believer and he bore it patiently and praised Him even then God will not feel happy till He gives Paradise to this believer.

—*Ibn Haban.*

39. Hazrat Aiyesha daughter of Qudama reports from the Prophet that it is very difficult for God to take away the eyes of a believer and then send him to hell. —*Ahmad, Tibrani.*

40. Hazrat Usman bin Abil Aas represented to the Prophet that ever since he became a Muslim he has been suffering pain in his body. The Prophet told him to put his hand on the painful part and recite *Bismillah* (Begin with Allah's name) thrice and the following prayer seven times:

(I seek protection of God and his power from the mischief of all that I find and all that I am afraid of)

أَعُوذُ بِاللهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

Hazrat Usman did this and was relieved of his pain. He then taught this prayer to the people of his house. —*Bukhari, Muslim.*

41. Hazrat Abu Huraira reports that the Prophet had said that if there is any good and benefit in their medicines, it is in sucking blood from the affected part. —*Abu Daud.*

42. Hazrat Salma report that if any one complained of headache before the Prophet, he

he advised blood making and if any one complained of leg trouble he advised application of crushed myrtle leaves. —*Abu Daud, Tirmizi.*

43. Hazrat Abdullah bin Masud reports that the Prophet had said that on the Night of Ascent whenever he passed by any group of angels, they all said that I should advise my community to use blood sucking to relieve pain. —*Tirmizi.*

44. Hazrat Abu Huraira reports that the Prophet had said that whosoever got his blood sucked on the 17th of the month was cured of all ailments. —*Abu Daud.*

45. Hazrat Abu Huraira also reports that the Prophet had said that the 17th, 19th and 21st dates of the month are good days for getting the blood sucked. —*Tirmizi, Hakim.*

46. Hazrat Ata bin Ribah reports that Ibn Abbas had told him that a woman used to suffer from fits of epilepsy. The Prophet told her that if she bore it patiently she will be given Paradise. —*Bukhari.*

47. Hazrat Abu Umama reports that the Prophet had said that God orders angels to put the believer in much trouble. And when this believer bears it patiently and thanks God angels go to God and represent that as ordered they put the believer in more trouble but he still praises God. God again orders the angels to go to that believer and give more torture for his cry in pain is very much liked by God. —*Tibrani.*

[It means that his cries and beseachings appear pleasing to God.]

48. Hazrat Abdullah bin Abbas reports that the Prophet had said that on the day of Judgment when faces will be darkened the sufferings of the world will be the cause of felicity of the sufferer.

—*Tibrani*.

49. Hazrat Ata bin Yasaar report that the Prophet had said that when a believer falls ill God sends to him two angels and orders them to go to His believer and see what he says to those attending him. If the believer on the arrival of the angels is engaged in praising God these angels go to God to report and tell Him what they saw of the believer. God says that the believer has secured the right that if he dies God will admit him to Paradise and if he cures him then he would give him better flesh and blood and forgive his sins.

—*Malik* (indirectly.)

50. Hazrat Abdullah bin Masud reports that the Prophet had said that if a Muslim suffers the least trouble then God forgives his sins just as by shaking a tree all its dry leaves fall out.

—*Bukhari, Muslim* in a longer report.

51. Hazrat Jabir report that the Prophet went to visit an ailing woman who abused fever. The Prophet said that she should not abuse fever because by fever sins are so cleared as iron is cleaned of its impurities in the oven. —*Muslim*.

2. Hazrat Abu Huraira reports that the Prophet had said that one who bore patiently one night's fever and thanked God then he is so cleaned of his sins as if he was born just today.

– *Ibn Abi Dunya.*

53. Hazrat Zaid bin Arqam reports that the Prophet had said that if one was deprived of his eyesight and he bore it patiently all his life then God Will meet him in a state that no account will be taken from him. —*Bazaz.*

54. Hazrat Anas reports that the prophet had said that Got has said to Hazrat *Jibrail* (chief Angel and God's Massenger) that if He deprives a believer of both of his eyes then his reward is nothing but the sight of God and his coming under the protection of Divine Mercy. —*Tibrani.*

55. Hazrat Abdullah bin Umar reports that the Prophet had said that one whose eyes God had taken away and he bore it patiently then he had established a claim on God that he will not even see the hell. —*Tibrani.*

70. Visiting the Patients and Death-bed Sayings (Bequests)

1. Hazrat Abu Huraira reports that the Prophet had said that a Muslim has six claims over other Muslims, one of which is that when a Muslim falls ill other Muslims should visit him.

—*Muslim.*

2. Hazrat Abu Huraira also reports that the Prophet had said on the day of Judgment God will say: "O' man, I was ill but you did not call on Me." The believer will say : "How could I call on Thee, Thou art Lord of the worlds." God will say : "You do not know. So and so was ill. If you had called on him you would have found Metture. In the same way God will enquire about the hungry and thirsty that so and so was hungry and so and so thirsty. If you had given food and water you would have found Me there. —*Muslim.*

3. Hazrat Abu said Khadri reports that the Prophet had asked the people to call on the patient, to accompany the funeral. These things will remind you of the last day and these acts will keep the idea of the day of Judgment fresh in the mind.

—*Ibn Haban, Ahmad.*

4. Hazrat Kaab bin Malik reports that the Prophet had said that whosoever calls on a patient he is as of swimming in the river of Mercy and one who sits near a patient is as if dripping in the ocean of Divine Mercy. —*Ahmad.*

5. Hazrat Abu Said Khadri also reports that the Prophet had said that five acts are such that if one does it in a day God will record him as a man of Paradise. These are : Calling on the sick, attending a funeral, observing fast performing, Friday prayer and liberating a slave.

6. Hazrat Maaz bin Jabal reports that the Prophet had said that some acts are such that if one completes even one of them, God becomes his Surety. They are ; Calling on the sick, accompanying a funeral, attending on the just chief and respect him, retiring from public life and sit at home, make others safe from him and himself from others.

—*Abu Daud.*

That is, retire from public life at the time of disruptions.

7. Hazrat Abu Huraira reports that the Prophet had said that if any one calls on a sick, a caller calls from the Heaven :"You are good and also is your walking good. You have built your house in Paradise." —*Tirmizi, Ibn Maja.*

8. Hazrat Abu Huraira also reports that once the Prophet asked people if on that day any of them had called on a sick, fed a poor man, accompanied a funeral, Hazrat Abu Bakr said that

he did all these. The Prophet said that whosoever collects all these with himself goes to Paradise.

—*Ibn Khozaima.*

9. Hazrat Sauban reports that the Prophet had said that whenever a Muslim goes to call on a sick Muslim brother he is at that time in the garden of Paradise. —*Muslim.*

10. Hazrat Anas reports that the Prophet had said that when a Muslim goes to visit an ailing Muslim brother, he is separated from hell to the distance of seventy years' journey. —*Abu Daud.*

11. Hazrat Jabir reports that the Prophet had said that if any one goes to visit an ailing person, he enters the realm of mercy and if he sits with him, he is as if he has dipped into the sea of Mercy.

—*Malik.*

12. It is reported from Hazrat Umar bin Khattab that the Prophet told him that when he goes to visit a patient he should ask him to pray for him as a patient's prayer is like the prayer of angels. —*Ibn Maja.*

13. It is reported from Hazrat Abdullah bin Abbas that whosoever visited a patient and sitting with him prays seven times with certain Quranic words.

The words are (I pray to august God of the sublime throne that he grants you recovery.)

أَسْأَلُ اللهَ الْعَظِيمَ رَبَّ الْعَرْشِ
الْعَظِيمِ أَنْ يَّشْفِيَكَ

then God gives him recovery provided that his death had not been decided upon.

—Abu Daud, Tirmizi

14. Hazrat Said bin Malik reports that the Prophet had said that whosoever in his illness recited forty times : لَا اِلٰهَ اِلَّا اَنْتَ سُبْحٰنَكَ اِنِّیْ كُنْتُ مِنَ الظّٰلِمِیْنَ

(There is no one worthy of worship except Thee. Thou art free of all shortcomings. Surely I am among those who committed cruelties). Then if he dies of that illness he is rewarded as a martyr and if he recovers he is purified of all his sins.

—Hakim.

15. Hazrat Abdullah bin Umar reports that the Prophet had ordained that every Muslim who was anything to bequeath it is incumbent on him that he should not allow two-three rights to pass without having his will with him.

—Malik, Muslim.

16. Hazrat Abu Huraira reports that the Prophet had said that some men and women indulge in evil acts for seventy yearsbut at the time of death they are just in their will and for this justice and fair play they go to Paradise. *—Abu Daud.*

17. Hazrat Abu said khadri reports that a person asked the prophet which of the charities was most excellent and best. The Prophet said that when you are in good health and hope for wealth in good sense and health, and are afraid of poverty the reward for charity at this stage is greater. In

charity and giving alms you should not wait till your soul is in your throat and then you say so much is given to so and so and so much to others, for it is of no use now as every one will now take whatever he wants. *—Bukhari.*

18. Hazrat Anas reports that the Prophet had said that if a believer loves to see God then God also loves to meet him. Some said that they all naturally thought that death was bad. The Prophet said that it was not so but when a Muslim hears the good tiding of Paradise and pleasure of God he is anxious to meet God but an unbeliever hearing of the punishment and displeasure of God is afraid of meeting God than God also dislikes to meet him. *—Sihah.*

19. Hazrat Ali reports that the Prophet had said that when a Muslim visits his ailing Muslim brother during the day then seventy thousand angels pray for his forgiveness till the evening. *—Ibn Haban.*

20. Hazrat Anas reports that the Prophet had said that when a Muslim goes to see an ailing Muslim and sits with him then the mercy of God throws its shadow over him and the sins of the patient are forgiven. *—Ahmad.*

21. Hazrat Maaz bin Jabal reports that the Prophet asked him if he could tell him what God will say first to the believers ? People requested him to say and the Prophet said that God will ask,

O'my believers did you like to meet Me. All will say that they loved to meet Him. God will ask why they did so and the people will say because of the hope of His benevolence and forgiveness. God wlll then say that His forgiveness has then been assured to them. *—Ahmad.*

71. Remembering Death

1. Hazrat Abu Huraira reports that the Prophet asked the people to remember much the death which takes away luxury and eliminates pleasures. —*Tirmizi, Ibn Haban.*

2. Hazrat Anas reports that the Prophet had said that no believer remembers his death at the time of his poverty and short sustenance but God eases his poverty and if any one remembers death at the time of his affluence then his affluence is reduced. —*Ibn Haban.*

It means that remembering death in luxury spoils luxury but remembering it in poverty eases the trouble.

3. Hazrat Abdulla bin Umar reports that someone asked the Prophet which man was the wisest. The Prophet said that one who remembers death much and is ever engaged in making preparation for it. These are the men who have become masters of the honour of this world and the next.
—*Tibrani.*

4. Hazrat Bara' bin Azib reports that he attended a funeral alongwith the Prophet who sat near the grave and wept so bitterly that the earth became wet with his tears. Then he addressed us

saying : "O' brethren, make preparation for this day." —*Ibn Maja.*

5. Hazrat Abdulla bin Umar reports that the Prophet put his hand on his shoulder and said that we should spend life like a traveller. Do not wait for the morning in the evening and of evening in the morning. At the time of health remember illness and collect prayers and in illness take something for death. —*Bukhari.*

6. The Prophet told Hazrat Ma'az that he should count his life among the dead. Remember God near every stone and tree. When you commit any sin do something good. If the sin is secret the good may also be secret, but if it is public the good may also be public. —*Tibrani.*

7. Hazrat Abdulla bin Masud reports that the Prophet had said that the day of Judgment is near but peoples' lust in the world is increasing. They have receded far from God. O' people, Paradise and hell are nearer than your shoe-string.

—*Bukhari.*

8 Hazrat Abdulla bin Abbas reports that the Prophet told a person that he should regard five things wholesome before five things, viz. youth before old age, health before illness, wealth before poverty, ease before engagement and life before death. —*Hakim.*

9. Hazrat Shaddad bin Aus reports that the Prophet had said that the alert man is one who

takes account of his life and does a lot of acts which may be useful to him after death.

—*Tirmizi* in a longer report.

10. Hazrat Anas reports that the Prophet had said that when God wants to do good to any person, He gives him opportunity to do good acts before his death. —*Hakim*.

11. Hazrat Jabir reports that the Prophet had said that no one should long for death. The fear of the day of Judgment is most awful. It is the believer's good luck that he should have long life and God gives him opportunity to do good acts.

—*Ahmad*.

12. Hazrat Abu Huraira reports that the Prophet had said that no one should aspire for his death, for if he is good he may do more good and if he is bad he may have opportunity to do penance for evil. —*Bukhari*.

13. Hazrat Anas reports that the Prophet had said that you should not ask for death if perturbed by some trouble. If very much distressed you should pray in the following words :

(O' God, keep me alive so long as life is good for me and give me death when death is better for me).

اَللّٰهُمَّ اَحْيِنِيْ مَا كَانَتِ الْحَيَاةُ خَيْرًا لِّيْ

وَتَوَفَّنِيْ اِنْ كَانَتِ الْوَفَاةُ خَيْرًا لِّيْ

—*Bukhari*.

14. Hazrat Abu Huraira reports that he attended a funeral along with the Prophet who sat near a grave and said that the grave daily cries in

awful tones : "O' man, have you forgotten me ? I am an abode of loneliness, I am a place of poverty and wilderness, I am a place of narrowness and trouble, except for those to whom God widens me, otherwise I am alike for all men." The Prophet said that grave is a pit from the hell or a portion of the Garden of Paradise. —*Tibrani.*

15. Hazrat Aiyesha reports that once the Prophet in course of a sermon from the pulpit said: "O' people, none of you should pass a night without thinking that death is so near to him as if it stands just in front of him."

—*Tibrani* in a longer report

72. Dead Body and its Requisites

1. Hazrat Abu Rafai reports that the Prophet had said that any one who bathed a dead body and concealed his shortcomings, God forgives forty of his grave sins. One who places a dead body in the grave has given h.m an abode till the day of Judgment. —*Tibrani.*

2. Hazrat Abu Rafai also reports that the Prophet had said that whosoever shrouded a dead body God will clothe him with fine silk and heavy brocade apparels in Paradise. —*Hakim.*

3. Hazrat Aiyesha reports that the Prophet had said that whosoever bathed a dead body he paid up his due and if he concealed his shortcomings he is cleared of all his sins as if he was born just that day. —*Ahmad, Tibrani.*

4. Hazrat Abu Zar reports that the Prophet had asked people to visit graves which would remind them of the day of Judgment. They should bathe the dead body in which there is a great lesson. They should attend the funeral prayer which may grieve them Grief gives a man shadow of God. The man in grief welcomes every good act. —*Hakim.*

5. Hazrat Abu Huraira reports that the Prophet had said that a Muslim has six claims over the Muslims one of which is to accompany his funeral. —*Muslim.*

6. Hazrat Abu Huraira also reports that the Prophet had said that whosoever attended a funeral and offered funeral prayer gets a reward of one carat. And whosoever after prayer also attended the burial will get the reward of two carats. People asked how big would be two carats and the Prophet said equal to two mountains. —*Muslim, Bukhari.*

7. Hazrat Aiyesha reports that if more than a hundred men join a funeral and intercede for the deceased then God grants their intercession. —*Muslim.*

8. Hazrat Abdulla bin Abbas reports that the Prophet had said that if forty men join in the funeral prayer of a deceased God forgives his sins and accedes to their intercession. —*Muslim.*

9. Hazrat Malik bin Habira reports that the Prophet had said that if there are three lines in the funeral prayer of the deceased then Paradise is assured to him. —*Abu Daud.*

10. Hazrat Abdulla reports that whosoever condoled a man distressed God rewards him equal to the distressed deceased. —*Tirmizi.*

11. Hazrat Abu Huraira reports that the Prophet had said that whosoever condoled a woman whose child is dead he will be admitted to Paradise and covered with the cover of Paradise. —*Tirmizi.*

12. Hazarat Abdulla bin Masud reports that he asked the Prophet how a funeral should be carried. The Prophet said hurriedly, but less than running. If the deceased is a man of piety then he should be taken soon to his reward and if he is evil then you should get rid of his evil as soon as possible. —*Abu Daud.*

It means that the funeral should be carried with fast steps.

13. Hazrat Usman bin Affan reports that the Prophet himself too after burying a dead body prayed for his forgivenesses and asked others to do the same as it was the time of account taking. Ask for your brother's steadiness and forgiveness of his sins. —*Abu Daud.*

14. Hazrat Anas reports that before the Prophet people praised the deceased and said that he was good. The Prophet said that Paradise has been assured to him. O' people you are witnesses on the earth on behalf of God. If you praise a dead man God admits him to Paradise and if you deprecate the man God sends him to hell.

—*Bukhari, Muslim.*

It means that if good men praise a deceased it leads to his salvation.

15. Hazrat Umar Faruq reports that the Prophet had said that if four or three or even two men speak well of a deceased God forgives his sins.

—*Bukhari.*

16. Hazrat Anas reports that the Prophet had said that if four of the neighbours of a deceased testify on the basis of his goodness God says that he has accepted their evidence and forgives even those sins of which they had no knowledge.

—Abu Yala, Ibn Haban.

It means that the neighbours testify on the basis of his outward conduct that they had not seen any evil in him and God accepts their evidence, but if there is a sin of which the neighbours are not aware God forgives that also.

17. Hazrat Abdulla bin Umar reports that the Prophet had asked the people to speak well of the dead man and shut their tongues from his ills.

—Abu Daud.

18. Hazrat Aiyesha reports that the Prophet asked the people not to speak ill of their dead men for they have got what they had done.*—Ibn Haban.*

19. Hazrat Abu Huraira reports that the Prophet had said that for special reasons they were prohibited from visiting graves. But now they should visit them as it would remind them of death and create apathy from the world. *—Ibn Haban.*

20. Hazrat Umm Salma reports that the Prophet asked the people that when they visit a patient or attend a funeral they should talk well of the deceased for angels say Amen on, what they say. Hazrat Umm Salma also reports that when her first husband Abu Salma died she reported it

to the Prophet. The Prophet asked her to pray as follows :

اللّٰهُمَّ اغْفِرْلِيْ وَلَهٗ وَاعْقِبْنِيْ مِنْهُ عُقْبٰى حَسَنَةً (O'God, forgive my sins and the sins of this man and give me a better substitute).

When she recited this prayer as advised by the Prophet she got a much better husband than Abu Salma, that is the Prophet himself. —*Muslim.*

21. Hazrat Umm Salma also reports that the Prophet had said that whosoever recites the following in a distress:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

اللّٰهُمَّ أْجُرْنِيْ فِيْ مُصِيْبَتِيْ وَاخْلُفْ لِيْ خَيْرًا مِّنْهَا

(We are for God and we are to return to Him. O' God remove this distress from me and give me a good substitute for it).

Then God will remove his distress and make up for his loss and grant him a better substitute. Hazrat Umm Salma says that when she prayed thus on the death of her first husband she got a much better substitute *i. e.*, the Prophet him self as her husband. —*Abu Daud.*

22. Hazrat Abdulla bin Abbas reports that the Prophet had said that whosoever recites :

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ (We are for God and we are to return to Him) then God gives him three benefits : first that God's benevolence and security descends on him, secondly

he gets the reward of search for the truth and thirdly his loss is made up and he is given a better substitute. —*Tibrani.*

23. Hazrat Abu Musa reports that the Prophet had said that if any one bears patiently the death of his child God asks angels if they have taken away the soul of His believer's child. The angels will reply that they had carried out His command. God will again ask if they have taken away the heart's love of His believer. The angels will say the same again. Then God will ask how my believer took it and what did he say. The angels will say that he praised Thee and said :

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ We are all from God and we are to return to Him)

God will then say : Build a house for My believer in Paradise and name it the abode of Praise. —*Tirmizi.*

24. Hazrat Ali reports that the Prophet had said that whosoever buried a dead body, shrouded, perfumed, helped in lifting the funeral, offered funeral prayer and at the same time did not mention his shortcomings ta any one, then he becomes so purified from sins as if he was born just that day. —*Ibn Maja.*

25. Hazrat Amir bin Rabia reports that the Prophet had said that the person who is praised after his death then even if he is bad before God, God says to the angels that He accepts the evidence of the people about His believer and forgives his sins. —*Bazaz.*

73. Acknowledging Favours

1. Hazrat Abdulla bin Umar reports that the Prophet had said that if any one does a favour to you, you should give its return. If there is nothing to give you should at least pray for him and think that this prayer is the return of it. —*Nasai.*

2. Hazrat Abdulla bin Umar also reports that the Prophet had said that you should do favour to one who does favour and if there is nothing to give you should pray for him and take it that you have given a return for the favour. God is friendly to those who thank for favours. —*Tibrani.*

3. Hazrat Jabir reports that the Prophet had said that you should thank the person does a favour to you. If there is nothing you should at least praise the person who has done you favour. One who has praised the benefactor has paid for his favour. One who concealed the favours of a benefactor is ungrateful. —*Tirmizi.*

4. Hazrat Usama bin Zaid reports that the Prophet had said that the return for the fovour of the benefactor can be made by praising him. One who said :

جَزَاكَ اللّٰهُ خَيْرًا

(May God give you better reward) has done what was needed For Praise. —*Tirmizi.*

5. Hazrat Ash'as bin Qais reports that the Prophet had said that the person who always thanks for favours done to him is very gratful in the eyes of God. —*Ahmad.*

6. Hazrat Anas reports that once the Migrant represented to the Prophet that all the credit has been monopolised by the *Ansars.* They have not found any community so generous in giving charity as *Ansars.* Despite their poor resources they always came forward to help us. The Prophet asked if they do not praise the *Ansars* and pray for them. The Migrants said that they did it. The Prophet said that this was the return for their beneficence.

—*Nasai.*

74. Dreams

1. Hazrat Abu Said Khadri reports that if any one has a good dream it is from God and he should praise God and mention it to others But if one has a bad dream it is the influence of the evil and he should ask protection from the mischief of devil and should not talk of it to others The dream then will not cause him any injury. —*Tirmizi.*

2. Hazrat Jabir reports the Prophet had said that if any one has a bad and fearful dream he should seek three times God's protection from the accursed devil. —*Muslim.*

3. Hazrat Amr Bin Shoaib reports that the Prophet had said that if any one gets a dread dream he should pray as follows :

أَعُوذُ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ غَضَبِهٖ
وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ
الشَّيٰطِيْنِ وَاَنْ يَّحْضُرُوْنِ

(I seek protection of the full words of God, from His anger and from His grip a nd from the mischief of devils and also seek protection from the approach of devils). If he has praised thus no injury will come to him from his dream.

75. Etiquette

1. Hazrat Abdulla bin Amr bin Aas reports that some one asked the Prophet what was the best Islam. The Prophet said to feed the poor and to salute every Muslim whether you know him or not,
—*Bukhari, Muslim.*

2. Hazrat Abu Huraira reports that the Prophet had said that he wanted to tell them something which would foster friendship and mutual affection. You should exchange much good wishes.
—*Muslim.*

3. Hazrat Bara' bin Azib reports that the Prophet had said that you should propagate salutation and God will give you security.

4. Hazrat Abu Huraira reports that the Prophet had said that a Muslim has many claims on the Muslim, some of which are that he should respond to the salutation of his Muslim brother visit a patient, accompany the funeral accept invitation and respond to his sneeze, that is, when he says *Alhamdu-Lillah* (all praise to God) he should respond with *Yarhmak Allah* (May God be merciful to you).
—*Bukhari, Muslim.*

5. Hazrat Abu Huraira also reports that the Prophet had said that a Muslim has also this claim on the Muslim that if any one asks his advice or

something for the good he should tell him something in good faith. —*Muslim.*

6. Hazrat Jabir reports that the Prophet had said if any ane is going on a conveyance salute one who is sitting. One who is ahead in offering salute is higher in position.

7. Hazrat Abu Umama reports that the Prophet had said that those who are ahead in offering salute are nearest to God. —*Abu Daud.*

. Hazrat Abdulla bin Masud reports that the Prophet had said that salutation is the name of God which he had granted to the men of the world. You should propagate it as widely as you can. —*Bazaz.*

9. Hazrat Anas bin Malik reports that the Prophet was so profuse in saluting that if those accompanying him were hidden behing a tree he saluted them when the reappeared. —*Tibrani.*

It means that while the Prophet is travelling with his Companions and a tree intervened in the way whereby his Companions were dispersed. Some came from the right and some from the left. But when further on they met the Prophet saluted them. That is this brief separation was counted as fresh meeting.

10. Hazrat Imran bin Haseen reports that a person came to the Prophet and saluted him and the Prophet responded. A second man came and heglso saluted. The Prophet said it was twenty (virtues).

Then a third man came and said :
(Peace and God's mercy be on you and اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ so His favours). The Prophet said that it was thirty (virtues). —*Abu Daud.*

11. Hazrat Imran bin Haseen also reports that the Prophet had said that the humblest man is one who is chary in praying and the most miserly is one who is scanty in saluting. —*Tibrani.*

12. Hazrat Bara' bin Azib reports that the Prophet had said that when two Muslims on meeting shake hands then before their parting God forgives the sins of both. —*Abu Daud.*

13. Hazrat Bara' bin Azib also reports that the Prophet had said that when two Muslims shake hands on meeting and at the same time praise God and seek His forgiveness then God forgives them before their parting. —*Abu Daud.*

14. Hazrat Anas reports that when the Companions of the Prophet meet one another they shake hands and when they return from journey they embrace. —*Tibrani.*

15. Hazrat Hozaifa bin Noman reports that the Prophet had said that when two believers meet and after saluting catch each other's hands then the sins of both fall out as leaves from trees.

—*Tibrani.*

16. Hazrat Abdullah bin Masud reports that the Prophet had said that salutation is completed when there is also hand-shake. —*Tirmizi.*

17. Hazrat Fuzala bin Ubaid reports that the Prophet had said that when a man grows old as a Muslim then the white of his hair will be a light on the day of Judgment. Some one said that many people remove their white hair. The Prophet said that if any one wants to remove his light he may do so. *Bazaz, Tibrani.*

18. Hazrat Abu Huraira reports that the Prophet asked the people not to remove their hair in old age. These will shine on the day of Judgment. One who grows old God forgives his sins and raises him in piety and ranks. *—Ibn Haban.*

19. Hazrat Abdullah bin Zubair reports that the Prophet had said that enmity and envy of former people is growing among them. Remember enmity shaves the hair. One who shaves the hair is in fact shaving his faith. By God, in whose hand is my life you cannot enter Paradise unless you are firm in faith and you cannot be firm in faith unless you foster mutual affection. Shall I tell you how the affection becomes firm. You should salute one another. *—Bazaz.*

It means that enmity destroys faith. Affection is fostered by saluting one another and enmity and envy is removed from hearts.

20. Hazrat Shaiba Jamhi reports from his uncle that the Prophet had said that three things will give you attributes of all good qualities, viz. (1) To have friendship with your Muslim brother, that when you meet him you should salute him,

(2) If a Muslim brother comes in an assembly make room for him and (3) call your Muslim brother by a name which he likes. *—Tibrani.*

21. Hazrat Abu Darda reports that the Prophet had told the people to propagate salutation, to feed the poor and to say prayers when others are sleeping. These things will carry you safely to Paradise. *—Tirmizi.*

Hazrat Abdullah bin Umar has also reported as such.

23. Hazrat Abdullah bin Umar reports that the Prophet had said that forty qualities are such that if one acts upon any one of them in the hope of reward or believing true the promise of God he will be admitted to Paradise by God on account of it. The highest and most excellent of them is that one gives a lance to some for the service of God. And among these qualities is also responding to salute and to say : May God be merciful to him if any one sneezes and to say (all praise to God) is to remove an offensive thing from the path. *—Bukhari.*

It means that to provide equipment to a warrior in the path of God is the greatest virtue but to respond to salute is also the means of going to Paradise.

24. Hazrat Anas reports that the Prophet had said that not only two Muslims meet and shake hands but they establish a claim on God that He

is present at the time of their prayer and forgives them before they release their hands. —*Ahmad.*

25. Hazrat Umar reports that the Prophet had said that when two Muslims meet and salute each other then the dearer before God is one who meets with great good wishes. When they shake hands, one hundred mercies are showered on them, ninty of which are over the one who is first in extending his hand and ten on the other person who also shakes hand. —*Bazaz.*

76. Seeking Forgiveness and Aspiring Paradise

1. Hazrat Abu Huraira reports that the Prophet had said that if a believer seeks protection from the fire seven times the fire represents to God that His believer seeks protection from it and so the protection be granted. And if a believer seeks Paradise seven times the Paradise represents to God that His believer seeks it and therefore be admitted to it. *—Abu Yala.*

2. Hazrat Anas reports that the Prophet had said that if a believer asks Paradise from God three times then Paradise represents to God that he may be admitted to it. And if a man asks protection from hell three times the hell represents to God to give him that protection *—Tirmizi.*

3. Hazrat Anas also reports that the Prophet asked the people that if they pray for Paradise from God they should ask for the Garden of Bliss as it is above all paradises. Above the Garden of Bliss is the Divine Throne. *—Ashabus Sunan.*

4. It is reported from Hazrat Abu Musa Asha'ari that the Prophet had said that God extends His mercy to forgive sinners of the day, of believer

at night and in the day for the sinners of the night that if they repent He may forgive. —*Muslim.*

5. Hazrat Abu Huraira reports that the Prophet had said that until the sun does not rise from the West, the repentance of the sinner is accepted. —*Muslim.*

6. Hazrat Abdullah bin Masud reports that the Prophet had said that there were eight doors of Paradise, seven of which are closed but one is open and the day the sun rises from the west that door will also be closed and thereafter no repentance of any sinner will be accepted. —*Tibrani.*

7. Hazrat Abu Huraira reports that the Prophet had told the people that even if they commit so many sins that they rise up to heavens even then God will accept repentance. —*Hakim.*

8. Hazrat Jabir reports that the Prophet had said that it is the good fortune of a man to have long life and an opportunity to repent and return to God. —*Hakim.*

9. Hazrat Aiyesha reports that the Prophet had said that whosoever wants to be ahead of the most pious man he should abstain from sins. —*Abu Yala.*

It means that to abstain from sins is also a great devotion.

10. Hazrat Anas reports that the Prophet had said that all men are sinners but among the

sinners the best ones are those who often repent.

—*Tirmizi.*

11. Hazrat Abu Huraira reports that the Prophet had said that when a believer commits a sin and seeks forgiveness from God then God says that this believer recognizes Him as giver of punishment and forgiveness and so He forgives him. Then the believer again commits a sin and he says: O' God, forgive me. God again says that this believer regards him as giver of punishment and forgiveness. So He forgives him and this sinning and forgiveness goes on. When a man commits a sin and asks forgiveness God forgives him.

—*Bukhari, Muslim.*

It means that the intention at the time of repentance is not to commit sin again but being human, the sin is again committed and God again forgives.

12. Hazarat Abdullah bin Umar reports that the Prophet had said that the repentance of the sinner is accepted even upto the time of his last breath.

—*Tirmizi.*

13. Hazrat Ma'az bin Jabal reports that the Prophet had said that when a sin is committed its remedy is just to repent. For secret sin there is secret repentance and for open sin there is open repentance. —*Tibrani.*

14. Hazrat Abdullah bin Abbas reports that the Prophet had said that one who is repentant on his lapses awaits the mercy of God while the proud

and presumptuous awaits the punishment of God. O' God's servants remember that every man will be brought near his actions. No one will leave this world without seeing his good and evil acts. Night and day are two conveyances. You ride over them towards the day of Judgment. Avoid delay and indifference. Remember, death comes all of a sudden. You should not he deceived by the knowledge of God. Paradise and hell are nearer to you than your shoe lace. —*Isbahani.*

15. Hazarat Abdullah bin Masud reports that the Prophet had said that God very much appreciates His praise and so He has praised himself frequently (in the Quran). There is no one more bashful than God and so He had prohibited obscenities. Nothing is dearer to God than repentance and so He sent prophets and books so that men may repent of their mistakes and seek God's forgiveness. —*Muslim.*

That is, God very much likes men's repentance.

16. Hazrat Abdullah bin Umar reports that the Prophet had said that a Jew named *Kifl* was a great sinner and left no sin which he had not committed. Once he persuaded a woman on sixty gold coins. But when he went near her she began to tremble and weep. *Kifl* asked why she wept ? Had he not paid that her due ? The woman said that she had agreed to it, but she is afraid of God. *Kifl* said then he also repents on his sins and will not commit any sin, henceforward. So saying he left the

woman. Incidently he died the same night. Next morning it was written on his door :

(God has forgiven *Kifl*). إِنَّ اللّٰهَ قَدْ غَفَرَ لِكِفْلٍ

17. Hazrat Sharih bin Haris who was one of the Companions of the Prophet reports that the Prophet had said : "O men, you come towards me walking and I will come to you running.

—*Ahmad.*

18. Hazrat Anas reports that the Prophet had said that if a man travelling in a lonely forest loses his camel on which was his food and water and he is tired of searching for it and awaiting his death by starvation. But just as he was about to die the camel returns. Now much more the joy that he will feel at the time God feels on the repentance of a believer. —*Sihah.*

19. Hazrat Abu Darda reports that he asked the Prophet for certain advice. The Prophet said : Whenever you commit a sin immediately do some good. This good will elimimate the effect of the sin. —*Tibrani.*

20. Hazrat Abu Huraira reports that the Prophet had said, by God, the repentance of a man is most pleasing to God. Just as some one's most precious thing is lost and the pleasure that he will feel on finding it again God is pleased much more than that on the repentance of a man. —*Muslim.*

21. Hazrat Abu Said Khadri reports that the Prophet had said that a man of the Israel tribe had committed ninty nine murders and then he thought of repentance and went to a *Rahib* who said that his repentance cannot be accepted whereupon he killed that *Rahib* also and then some one advised him to go to a certain village where lived a very learned and pious man who will tell him how his repentance will be accepted. The man started for the village but died when he had covered half the distance. The angels of mercy and of punishment disputed that who should take away his soul. Then God sent one angel who decided that the distance between his home and the village should be measured and whichever is less the angels should be entitled to take away the soul accordingly. The angels then began to measure the distance and in the meantime the man in his unconciousness dragged himself about a span towards the village of his destination God was very pleased with this act and ordered the village of repentaace to draw nearer and in the measurement by angel a span of the earth was found more towards the village of repentance and a span of earth was less on the side of the village of the sin and so the angels of mercy took away his soul. —*Bukhari, Muslim.*

22. It is reported in *Durr-e-Mansur* that the Prophet once recited the verse

(If Thou punishth them they are Thy servants)

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ

and then the verse :

(Whosesoever followed me is in my community and if any one disobeyed me Thou art most forgiving, merciful)

فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ
عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ

and then the Prophet began to weep and while weeping repheated

(O' God my community, my community).

اَللّٰهُمَّ أُمَّتِي اَللّٰهُمَّ أُمَّتِي

Whereupon God sent Hazrat Jibrail who asked the Prophet the cause of his weeping and afterwards said, "God gives you any cause to be sad, He will satisfy you." —*Durr-e-Mansur*.

23. Hazrat Imran bin Haseen reports that a woman came to the Prophet. she was illegitimately pregnant. She said that she had committed the sin and may be given punishment. The Prophet sent for her guardians and ordered them to treat her well till she has delivered and then bring her to him after delivery. Her guardians did as ordered and brought her after delivery to the Prophet who ordered to stone her and when she died of stoning the Prophet offered her funeral prayer. Hazrat Umar asked : How he offered funeral prayer of the adultress. The Prophet said that by confessing her sin she has done such repentance that if that repentance is distributed to seventy inhabitants of Madina it will be more than the repentance of these seventy men.

What piety can be greater than that she offered her life to God. —*Muslim.*

It means that after confession it becomes an atonement of the sin which is to be punished according to law. God is very pleased with one who confesses his sin and repents.

24. Hazrat Abu Tawil came to the Prophet and asked if a man had committed all sins leaving none, in light or darkness, can his repentance be accepted. The Prophet asked if he was a Muslim to which he replied in the affirmative and recited :

(I bear witness that there is no one worthy of worship except Allah and that you are His Prophet).

أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَنَّكَ رَسُولُ اللّٰهِ

The Prophet said that he should start doing good and give up the evil and then God will convert all his sins into virtues. The questioner asked if even his most wicked acts will be converted into virtues. The Prophet said "Yes they will also become virtues." The reporter says that on hearing this from the Prophet the man shouted *Allah-o-Akbar* and left shouting this till he was out of sight.

—*Bazaz, Tibrani.*

It means, that if a man repents and abstains from sins and then reforms himself, God converts his sins into virtues.

25. Hazrat Abu Huraira report that a person had kissed an unrelated woman and coming to

to the Prophet confessed his sins and asked for the due punishment to be given to him. Hazrat Umar told him that since God had kept his sin secret it would have been better if he had also kept quiet. The Prophet did not say anything and the man left. When he had gone the Prophet sent a man to bring him back and on his returning the Prophet recited the following verse of the Quran :

(And establish regular prayer at the two ends of the day and at the approaches of the night, for those things that are good remove those that are evil, be that the word of remembrance to those who remember their Lord. —XI : 114).

وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَ
زُلَفًا مِّنَ الَّيْلِ اِنَّ الْحَسَنٰتِ
يُذْهِبْنَ السَّيِّاٰتِ ذٰلِكَ ذِكْرٰى
لِلذّٰكِرِيْنَ

One of those present asked if this forgiveness of minor sins was for this man alone or for all. The Prophet said that this forgiveness is for all.

—*Muslim.*

It means that by regular prayers and doing good minor sins are forgiven.

26. Hazrat Ma'az bin Jabal reports that the Prophet caught his hand and walked some distance and then said : "O Ma'az I make this will, to you that you should fear God, always tell the truth. If you make a promise you should fulfil it. If any one keeps a deposit with you, you should return

it in tact, do not think of misappropriation, have mercy on the orphans, safeguard the neighbour, suppress your anger, talk mildly, offer profuse salutations, remain attached to the leader, recite the Quran with understanding, have affection for the day of Judgment, never be indifferent to the last day's account, have less hopes and fewer plans, do good acts and I prohibit from abusing a Muslim or testifying to a falsehood or falsifying the truth, never disobey the just leader and do not make mischief in the world, remember God at every land and sea and offer repentance after every sin.

—*Baihiqi.*

Note : For further detailed information please consult books on Theology by the same Author.

GLOSSARY

Ahram : Two sheets of white cloth one tied to the loins and the other worn in *Haj* and *Umra*. No stitched cloth or ornament is allowed.

Amanat : Deposit for safe keeping.

Ansar : Helpers. Two tribes of Madina, Aus and Khazraj who supported the Prophet and his Companions on their *Hijrat*, the Migration from Mecca.

Asr : Late afternoon prayer, with four *Farz Rakats*.

Ayat : A verse of the *Quran*.

Azan : Call for prayer consists of *Allah-o Akbar* (God is great) four times, *Ashhado An La Ilaha Illallah* (I bear witness that there is no one worth of worhsip except Allah) twice, *Ashhado Anna Muhammadur Rasul Ullah* (I bear witness that Muhammad is the Prophet of God) twice, *Hayya Alas-Salah* (come to felicity) twice, Hayya Alah Falah, twice *Allah-o Akbar* (God is great) twice, *La Ilaha Illallah* (There no one worthy of worship except Allah) once. In the *Azan* for the morning prayer *As. Salato Khairum minan Naum* (Prayer is better than sleep) is added twice after *Hayya Alal Falah*.

Bukhari : One of the six most authentic books of Traditions.

Chasht : Prayer before mid-day with two *Rakats* of *Sunnat*.

Day of Judgment (*Qayamat*) : The day when all the dead will be revived, there is good and bad actions judged and punishments and rewards given. Those to be punished will be sent to hell and those to be rewarded will go to Paradise

Fajr : Morning prayer consisting of two *Rakat Sunnat* and two *Farz*.

Farz : Duty. The essential prayer of act.

Fitra : A specified quantity of grain to be given in Charity on *Idul Fitr*.

Hadees : Traditions of the Prophet.

Haj : Pilgrimage to Mecca on the 9th of *Zilhijja*, with *twaf* of *Kaba* rounding and Safa and Marva hills and some other ceremonies and sacrifice on the 10th of the month.

Hijrat : Migration, usually from a persecuted place. Prophets migration from Mecca to Madina from which data the Hijri era begin. Its twelve months are : *Muharram*, *Safar*, *Rabi-ul Awwal*, *Rabi us sani Jumad-ul Awwal*, *Jamadius* Sani *Rajab*, *Sha'ban Ramazan*, *Shawwal*, *Ziqu'da* and *Zilhijja*. These months begin on the appearance of the moon and hence is called the lunar era.

Id-ul-Azha : Festival of sacrifice on the 10th of the month of a *Zilhijja*. Two *Rakats* of *Wajib* prayer are offered in congregation on this day and sacrifice is performed by those eligible.

Idul-Fitr : Festival of charity. First day of the month of *Shawwal* after the fasting month. *Ramzan* Two *Rakats* of *Wajib* prayer are offered in congregration on that day and grain is given in charity.

Isha ; Early nigh's prayer with Four *Farz*, two *Sunnats*, three *Wajib Witr* and two *Nafl Rakats*.

Ishraq : Prayer after sun rise with two *Rakats* of *Sunnat*.

Jihad : Literally effort. It is effort in the path of God and the cause of religion, which includes war for freedom of conscience and defence of Islam.

Kalima : Slogan. The Muslim *Kalima* is *La Ilaha Illallah. Muhammadur Rasulullah*. (There is no one worthy of worship except Allah and Muhammad is the Prophet of Allah.

Maghrib : Evening prayer, just after sunset with three *Farz*, two *Snnnat* and two *Nafl Rakats*.

Mauta : The first book on Traditions compiled by *Imam Malik*.

Muhajir : Migrant. People who migrated along with Prophet Muhammed from Mecca to Madina.

Mujahid : Warrior in the path of God and cause of freedom of conscience.

Muslim : Believer in Islam. Also one of the authentic books of Traditions compiled by *Imam*

Nafl : Gift. Any act or prayer offered as a gift.

Prayer : Muslim prayers (*Salat*) which are observed five times a day consisting of *Farz, Wajib, Sunnat* and *Nafl* (Each prayer is made up two, three or four *Rakats*. The five times are : *Farz* at the dawn, *Zuhar*, early mid day, *Asr* late after noon *Maghrib* just after sun set and *Isha* early in the night after *Magrib* and before midnight. Besides there are *Sunnat* prayers of *Tahajjud* in the later night, *Ishraq* after sunrise and *Chasht* after *Ishraq* and before midday. There are also *Wajib* prayers of Friday, *Idul Fitr* and *Id-e-Azha*, each two *Rakats* in congregation. Lastly the *Sunnat Tarawih* in themonth of *Ramazan* also offered in congregation

Qada : Sitting in prayer with prescribed recitation.

Quran : The sacred book of Islam revealed to Prophet Muhammad.

Qurbani : Blood sacrifice.

Qyam : Standing in prayer with prescribed recitation.

Rahib : Religious Leader of the Jews.

Rakat : Part of the prayer consisting of *Takbir* (elevation).

Ruku (Bowing. One *Raket*, In the second *Rakats* there is also *Qada* (sitting). In the case of three or four *Rakats* *Qada* in the last *Rakat* is a bit longer than in the second *Rakat*. For each of these postures there are prescribed recitations.

Ramazan : The 9th month of *Hijri* era, also known as the month of Fasting.

Sahri : Morning food before beginning fast.

Sajda : Prostration with prescribed recitation.

Salat : Prayer.

Saum : Fasting.

Sihah : The authentic Six books of traditions.

Sunnat : Prayer or act in conformity with the Prophet's Traditions as well as act and sayings.

Surat : A chapter of the *Quran*.

Tahajjud : *Sunnat* prayer of later night with two, four or eight *Rakets*.

Takbir : Elevation. In the beginning of a *farz* this prayer. consists of all the words of *Azan* with the addition of *Qad Qamat is Salat*, (the prayer is established) after *Hayya Alal Falah*.

Talbih : Literally your pleasure. The call of those proceedings on *Haj* or *Umra* consisting of *Labbaik Allahumma Labbaik. Innal Hamdo Wan Nimato Laka wal Mulk-o-La Sharika Laka* (I am present, O' God, I am present. There is no partner to Thee. I am present. All praise and blessings are to Thee. There is no partner to Thee in the dominion).

Tarawih : Twenty (or at least eight) *Rakats* of *Sunnat* prayers offered during the month of *Ramazan* daily after *Isha* prayer beginning from the day of the appearance of the moon and continuing till the end of the month. It should be preferably offered in congregation.

Traditions : Sayings and acts of Prophet Muhammad recorded in the books of traditions.

Umra : Minor Haj with only rounding of Ka'ba and Safa and Marva with *Ahram*. There is no specific time set for it.

Wajib : Necessary. Prayers of Friday as well as *Idul Fitr* and *Id-e- Azha* and three *Rakats* of *Witr* after *Isha* are *Wajib* prayers.

Wuzu : Ablution. Washing of face, hands and feet before prayer.

Zakat : Essential charity. Two and a half percent on savings at the end of the year.

Zuhar : Early midday prayer, consisting of four *Sunnat*, four *Farz*, two *Sunnat* and two *Nafl Rakats*.

Note : All *Farz* prayers as well as prayers of Friday and the two *Ids* and *Tarawih* of *Ramazan* should preferably be offered in congregation.

Sufi / Mysticism

کتاب جنت کی کنجی کا ترجمہ
مصنف حضرت احمد سعید دہلوی